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Selections

FROM

EPICTETUS.

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PREFACE.

THIS little volume, which contains about one-fifth of the whole of Epictetus, is designed to bring together the most useful and striking passages in a form convenient for ready use. It cannot give all the best in so small compass, but those who miss favorite passages must remember that it is difficult to choose where so much is good, and yet so large a portion must be rejected for want of space. The numbers in parentheses at the beginning of the chapters refer to the numbers of the original chapters. This book is abridged from the translation of Mr. T. W. Higginson, by his kind permission and that of his publishers. I cannot do better than to quote from his own preface.

"Epictetus was probably born at Hierapolis in Phrygia, and he lived at Rome in the first century of our era, as the slave of Epaphroditus, a freedman of Nero. Origen preserves an anecdote of Epictetus, that, when his master once put his leg in the torture, his philosophic slave

quietly remarked, 'You will break my leg;' and, when this presently happened, he added, in the same tone, 'Did I not tell you so?' He afterwards became free, and lived very frugally at Rome, teaching philosophy. Simplicius says that the whole furniture of his house consisted of a bed, a cooking-vessel, and an earthen lamp.

"When Domitian banished the philosophers from Rome, Epictetus retired to Nicopolis, a city of Epirus, where he taught as before, until he was an old man. He still lived in the same frugal way, his only companions being a young child, whom he adopted, in the later years of his life, because its parents abandoned it, and a woman whom he employed as its nurse. He suffered from extreme lameness. After Hadrian became Emperor (A.D. 117), Epictetus was treated with favor, but probably did not return to Rome. In these later years of his life, his discourses were written down by his disciple, Arrian, a man of the highest character, both as a philosopher and as an historian. But four of the original eight books remain. The date of Epictetus's death is entirely unknown."

M. W. T.

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ARRIAN TO LUCIUS GELLIUS

WISHETH ALL HAPPINESS.

I NEITHER composed the Discourses of Epictetus in such a manner as things of this nature are commonly composed, nor did I myself produce them to public view, any more than I composed them. But whatever sentiments I heard from his own mouth, the very same I endeavored to set down in the very same words, so far as possible, and to preserve as memorials for my own use of his manner of thinking and freedom of speech.

These Discourses are such as one person would naturally deliver from his own thoughts, *extempore*, to another; not such as he would prepare to be read by numbers afterwards. Yet, notwithstanding this, I cannot tell how, without either my consent

or knowledge, they have fallen into the hands of the public. But it is of little consequence to me, if I do not appear an able writer, and of none to Epictetus, if any one treats his Discourses with contempt; since it was very evident, even when he uttered them, that he aimed at nothing more than to excite his hearers to virtue. If they produce that one effect, they have in them what, I think, philosophical discourses ought to have. And, should they fail of it, let the readers however be assured that, when Epictetus himself pronounced them, his audience could not help being affected in the very manner he intended they should. If by themselves they have less efficacy, perhaps it is my fault, or perhaps it is unavoidable.

FAREWELL.

The Discourses of Epictetus.

BOOK I.

CHAPTER I. (1.)

OF WHAT IS IN OUR OWN POWER.

WHAT says Zeus? "O Epictetus, if it were possible, I had made this little body and property of thine free, and not liable to hindrance. But now do not mistake; it is not thy own, but only a finer mixture of clay. Since, then, I could not give thee this, I have given thee a certain portion of myself; this faculty of exerting the powers of pursuit and avoidance, of desire and aversion, and, in a word, the use of the appearances of things. Taking care of this point, and making what is thy own to consist in this, thou wilt never be restrained, never be hindered; thou wilt not groan, wilt not complain, wilt not flatter any

one. How then! Do all these advantages seem small to thee? Heaven forbid! Let them suffice thee then, and thank the Gods."

When the weather doth not happen to be fair for sailing, we sit in distress and gaze out perpetually.

"Which way is the wind?"

"North."

"What do we want of that? When will the West blow?"

"When it pleases, friend, or when Æolus pleases; for Zeus has not made you dispenser of the winds, but Æolus."

"What, then, is to be done?"

"To make the best of what is in our power, and to take the rest as it occurs."

"And how does it occur?"

"As it pleases God."

I must die, and must I die groaning too? — Be fettered. Must I be lamenting too? — Exiled. And what hinders me, then, but that I may go smiling, and cheerful, and serene? — "Betray a secret." — I will not betray it; for this is in my own power. — "Then I will fetter you." — What do you say, man? Fetter me? You will fetter my leg; but not Zeus himself can get

the better of my free-will. — "I will throw you into prison; I will behead that paltry body of yours." — Did I ever tell you, that I alone had a head not liable to be cut off?

These things ought philosophers to study; these ought they daily to write; and in these to exercise themselves.

CHAPTER II. (2.)

OF PRISCUS HELVIDIUS.

WHEN Vespasian had sent to Priscus Helvidius to forbid his going to the Senate, he answered, "It is in your power to prevent my continuing a senator; but, while I am one, I must go."

"Well, then, at least be silent there."

"Do not ask my opinion, and I will be silent."

"But I must ask it."

"And I must speak what appears to me to be right."

"But if you do, I will put you to death."

"When did I ever tell you that I was

immortal? You will do your part, and I mine; it is yours to kill, and mine to die intrepid; yours to banish, mine to depart untroubled."

What good, then, did Priscus do, who was but a single person? Why, what good does the purple do to the garment?* What but to be beautiful in itself, and to set a good example to the rest?

Only consider at what price you sell your own free will, O man! if only that you may not sell it for a trifle. The highest greatness and excellence perhaps seem to belong to others, to such as Socrates. Why, then, as we are born with a like nature, do not all, or the greater number, become such as he? Why, are all horses swift? Are all dogs sagacious? What, then, because my gifts are humble, shall I neglect all care of myself? Heaven forbid! Epictetus may not surpass Socrates; granted: but could I overtake him, it might be enough for me. I shall never be Milo, and yet I do not neglect my body; nor Crœsus, and yet I do not neglect my property; nor should we

* An allusion to the purple border of the dress of the Roman nobility.

omit any effort, from a despair of arriving at the highest.

CHAPTER III. (3.)

OF OUR DESCENT FROM GOD.

IF a person could be persuaded of this principle as he ought, that we are all originally descended from God, and that he is the father of men and gods; I conceive he would never think of himself meanly or ignobly. Suppose Cæsar were to adopt you, there would be no bearing your haughty looks; and will you not feel ennobled on knowing yourself to be the son of God? Yet, in fact, we are not ennobled.

But having two things united in our composition, a body in common with the brutes, and reason in common with the gods, many incline to this unhappy and mortal kindred, and only some few to that which is happy and divine. And as of necessity every one must treat each particular thing according to the notions he forms about it, so those few who suppose that they are made for

faith and honor and a wise use of things will never think meanly or ignobly concerning themselves. But with the multitude the case is contrary; "For what am I? A poor contemptible man, with this miserable flesh of mine?" Miserable indeed. But you have likewise something better than this poor flesh. Why, then, overlooking that, do you pine away in attention to this?

CHAPTER IV. (4.)

WHAT IS PROGRESS?

WHERE doth your work lie? In learning what to seek and what to shun, that you may neither be disappointed of the one, nor incur the other; in practising how to pursue and how to avoid, that you may not be liable to fail; in practising intellectual assent and doubt, that you may not be liable to be deceived. These are the first and most necessary things. But if you merely seek, in trembling and lamentation, to keep away all

possible ills, what real progress have you made?

Never make your life to consist in one thing, and yet seek progress in another.

Where is progress, then?

If any of you, withdrawing himself from externals, turns to his own will, to train and perfect, and render it conformable to nature; noble, free, unrestrained, unhindered, faithful, humble; if he hath learnt, too, that whoever desires or shuns things beyond his own power, can neither be faithful nor free, but must necessarily take his chance with them, must necessarily, too, be subject to others, to such as can procure or prevent what he desires or shuns; if, rising in the morning, he observes and keeps to these rules; bathes regularly, eats frugally; and to every subject of action applies the same fixed principles, — if a racer to racing, if an orator to oratory: this is he who truly makes progress; this is he who hath not labored in vain.

The only real thing is, to study how to rid life of lamentation and complaint, and *Alas!* and *I am undone*, and misfortune and failure; and to learn what death, what exile,

what a prison, what poison is; that he may be able to say in a prison, like Socrates, "My dear Crito, if it thus pleases the gods, thus let it be;" and not, "Wretched old man, have I kept my gray hairs for this?"

Of what service, then, is Chrysippus * to us? To teach you that those things are not false on which true prosperity and peace depend. "Take my books, and you will see how true and conformable to nature those things are which give me peace." How great a happiness! And how great the benefactor who shows the way! To Triptolemus † all men have raised temples and altars, because he gave us a milder kind of food; but to him who hath discovered and brought to light and communicated the truth to all; the means, not of living merely, but of living well; who among you ever raised an altar or a temple, or dedicated a statue, or who worships God in his name? We offer sacrifices in memory of those who have

* Chrysippus was regarded as the highest authority among the later Stoics.

† Triptolemus was said to have introduced agriculture and vegetable food among men, under the guidance of Ceres.

given us corn and the vine; and shall we not give thanks to God for those who have nurtured such fruit in the human breast; even the truth which makes us blessed?

CHAPTER V. (6, 8.)

OF PROVIDENCE.

FROM every event that happens in the world it is easy to celebrate Providence, if a person hath but these two qualities in himself; a faculty of considering what happens to each individual, and a grateful temper. Without the first, he will not perceive the usefulness of things which happen; and without the other he will not be thankful for them.

You take a journey to Olympia to behold the work of Phidias, and each of you thinks it a misfortune to die without a knowledge of such things; and will you have no inclination to see and understand those works for which there is no need to take a journey; but which are ready and at hand, even to

those who bestow no pains! Will you never perceive what you are, or for what you were born, or for what purpose you are admitted to behold this spectacle?

But there are in life some things unpleasant and difficult.

And are there none at Olympia? Are not you heated? Are not you crowded? Are not you without good conveniences for bathing? Are not you wet through, when it happens to rain? Do you not have uproar and noise and other disagreeable circumstances? But I suppose, by comparing all these with the merit of the spectacle, you support and endure them.

Well; and have you not received faculties by which you may support every event? Have you not received greatness of soul? Have you not received a manly spirit? Have you not received patience? What signifies to me any thing that happens, while my soul is above it? What shall disconcert or trouble or appear grievous to me? Shall I not use my powers to that purpose for which I received them; but lament and groan at every casualty?

Do you consider the faculties you have;

and, after taking a view of them, say, "Bring on me now, O Zeus, what difficulty thou wilt, for I have faculties granted me by thee, and powers by which I may win honor from every event."—No; but you sit trembling, for fear this or that should happen, and lamenting and mourning, and groaning at what doth happen; and then you accuse the gods. For what is the consequence of such a baseness but impiety? And yet God hath not only granted these faculties, by which we may bear every event, without being depressed or broken by it; but, like a good prince and a true father, hath placed their exercise above restraint, compulsion, or hindrance, and wholly within our own control; nor hath he reserved a power, even to himself, of hindering or restraining them.

Having these things free, and your own, will you not use them, nor consider what you have received, nor from whom? But you sit groaning and lamenting, some of you, blind to him who gave them, and not acknowledging your benefactor; and others basely turn themselves to complaints and accusations against God! Yet I undertake to show you, that you have means and pow-

ers to exhibit greatness of soul and a manly spirit; but what occasion you have to find fault and complain, do you show me, if you can.

If you ask me, what is the good of man; I know not where it lies, save in dealing wisely with the phenomena of existence.

CHAPTER VI. (9.)

OF NOBILITY OF MIND.

SHALL kinship to Cæsar, or any other of the great at Rome, enable a man to live secure, above contempt, and void of all fear whatever; and shall not the having God for our maker and father and guardian free us from griefs and alarms?

One would think that you would need an instructor, not to guard you from thinking too meanly or ignobly of yourselves; but that his business would be to take care, lest there be young men of such a spirit that, knowing their affinity to the gods, and that we are, as it were, fettered by the body and

its possessions, and by so many other things as are thus made needful for the daily pursuits of life, they should resolve to throw them all off, as both troublesome and useless, and depart to their divine kindred.

This is the work, if any, that ought to employ your master and preceptor, if you had one, that you should come to him and say: "Epictetus, we can no longer bear being tied down to this poor body; feeding and resting, and cleaning it, and vexed with so many low cares on its account. Are not these things indifferent and nothing to us; and death no evil? Are we not of kindred to God; and did we not come from him? Suffer us to go back thither from whence we came; suffer us at length to be delivered from these fetters that bind and weigh us down. Here thieves and robbers, courts and tyrants, claim power over us through the body and its possessions. Suffer us to show them that they have no power."

And, in this case, it would be my part to answer: "My friends, wait for God till he shall give the signal, and dismiss you from this service; then return to him. For the present, be content to remain at this post,

where he has placed you. The time of your abode here is short and easy to such as are disposed like you; for what tyrant, what robber, what thief or what court can be formidable to those who thus count for nothing the body and its possessions? Stay, nor foolishly depart."

Thus ought the case to stand between a preceptor and ingenuous young men. But how stands it now? The preceptor has no life in him; and you have none. When you have had enough to-day, you sit weeping about to-morrow, how you shall get food. Why, if you have it, slave, you will have it; if not, you will go out of life. Why do you lament? What room remains for tears; what occasion for flattery? Why should any one person envy another? Why should he be impressed with awe by those who have great possessions, or are placed in high rank, especially if they are powerful and passionate? For what will they do to us? The things which they can do, we do not regard; the things about which we are concerned, they cannot reach.

Who then, after all, shall hold sway over a person thus disposed? How behaved

Socrates in regard to these things? As it became one conscious of kinship with the gods. He said to his judges: —

"If you should tell me, 'We will acquit you, upon condition that you shall no longer discourse in the manner you have hitherto done, nor make any disturbance, either among our young or our old people;' I would answer: 'You are ridiculous in thinking that, if your general had placed me in any post, I ought to maintain and defend it, and choose to die a thousand times, rather than desert it; but that, if God hath assigned me any station or method of life, I ought to desert that for you.'"

CHAPTER VII. (12.)

OF CONTENTMENT WITH THINGS THAT ARE.

TRUE instruction is this, — learning to desire that things should happen as they do. And how do they happen? As the appointer of them hath appointed. He hath appointed that there should be

summer and winter, plenty and dearth, virtue and vice, and such contrarieties, for the harmony of the whole. To each of us he has given a body and its parts, and our several possessions and companions. Mindful of this appointment, we should enter upon a course of education and instruction, not in order to change the constitution of things; — a gift neither practicable nor desirable; — but that things being as they are with regard to us, we may have our mind accommodated to the facts.

"What, then, must my leg be lame?"

And is it for one paltry leg, wretch, that you accuse the universe? Can you not forego that, in consideration of the whole? Can you not give up something? Can you not gladly yield it to him who gave it? And will you be angry and discontented with the decrees of Zeus; which he, with the Fates, who spun in his presence the thread of your birth, ordained and appointed? Do not you know how very small a part you are of the whole? That is, as to body; for, as to reason, you are neither worse, nor less, than divine. For reason is not measured by size or height, but by prin-

ciples. Will you not, therefore, place your good there, where you share with the gods?

CHAPTER VIII. (13.)

OF FORBEARANCE.

WHEN a person inquired, how any one might eat to the divine acceptance; if he eats with justice, said Epictetus, and with gratitude, and fairly, and temperately, and decently, must he not also eat to the divine acceptance? And if you call for hot water, and your servant does not hear you; or, if he does, brings it only warm; or, perhaps, is not to be found at home; then to abstain from anger or petulance, is not this to the divine acceptance?

"But how, then, can one bear such things?"

O slavish man! will you not bear with your own brother, who has God for his Father, as being a son from the same stock, and of the same high descent?

But if you chance to be placed in some superior station, will you presently set yourself up for a tyrant? Will you not remember what you are, and over whom you bear rule? That they are by nature your relations, your brothers; that they are the offspring of God?

CHAPTER IX. (14.)

OF THE DIVINE SUPERVISION.

ZEUS has assigned to each man a director, his own good genius, and committed him to that guardianship; a director sleepless and not to be deceived. So that when you have shut your doors, and darkened your room, remember, never to say that you are alone, for you are not alone; but God is within, and your genius is within; and what need have they of light, to see what you are doing? To this God you, likewise, ought to swear such an oath as the soldiers do to Cæsar. For they, in order to receive their pay, swear to prefer before

all things the safety of Cæsar; and will not you swear, who have received so many and so great favors; or, if you have sworn, will you not fulfil the oath?

And what must you swear? Never to distrust, nor accuse, nor murmur at any of the things appointed by him; nor to shrink from doing or enduring that which is inevitable. Is this oath like the former? In the first oath, persons swear never to dishonor Cæsar; by the last, never to dishonor themselves.

CHAPTER X. (15.)

WHAT PHILOSOPHY PROMISES.

WHEN one consulted him how he might persuade his brother to forbear treating him ill;—Philosophy, answered Epictetus, doth not promise any outward good for man; otherwise, it would admit something beyond its proper theme. For as the material of a carpenter is wood; of a statuary, brass: so of the art of living, the material is each man's own life.

"What, then, is my brother's life?"

That, again, is matter for his own art, but is external to you; like property, health, or reputation. Philosophy promises none of these. In every circumstance I will keep my will in harmony with nature. To whom belongs that will? To him in whom I exist.

"But how, then, is my brother's unkindness to be cured?"

Bring him to me, and I will tell him; but I have nothing to say to you about his unkindness.

CHAPTER XI. (16.)

CONCERNING PROVIDENCE.

ANY one thing in the creation is sufficient to demonstrate a Providence to a humble and grateful mind.

If we had any understanding, ought we not, both in public and in private, incessantly to sing and praise the Deity, and rehearse his benefits? Ought we not, whether we dig, or plough, or eat, to sing this hymn to God? "Great is God, who

has supplied us with these instruments to till the ground; great is God, who has given us hands and organs of digestion; who has given us to grow insensibly, to breathe in sleep."

These things we ought for ever to celebrate; but to make it the theme of the greatest and divinest hymn, that he has given us the power to appreciate these gifts, and to use them well. But because the most of you are blind and insensible, there must be some one to fill this station, and lead in behalf of all men, the hymn to God; for what else can I do, a lame old man, but sing hymns to God? Were I a nightingale, I would act the part of a nightingale; were I a swan, the part of a swan. But, since I am a reasonable creature, it is my duty to praise God. This is my business. I do it. Nor will I ever desert this post, so long as it is permitted me; and I call on you to join in the same song.

CHAPTER XII. (18, 22.)

OF BEING UNCONQUERABLE.

PRACTISE yourself, for heaven's sake, in little things; and thence proceed to greater. "I have a pain in my head." Do not lament. "I have a pain in my ear." Do not lament. I do not say you may never groan: but do not groan in spirit; or, if your servant be a long while in bringing you something to bind your head, do not croak and go into hysterics, and say, "Everybody hates me." For who would not hate such a one?

Relying for the future on these principles, walk erect and free; not trusting to bulk of body, like a wrestler; for one should not be unconquerable in the sense that an ass is.

Who, then, is unconquerable? He whom the inevitable cannot overcome. For such a person I imagine every trial, and watch him as an athlete in each. He has been victorious in the first encounter. What will he do in the second? What, if he should be exhausted by the heat? What, if the

field be Olympia? And so in other trials. If you throw money in his way, he will despise it. Is he proof against the seductions of women? What if he be tested by fame, by calumny, by praise, by death? He is able to overcome them all. If he can bear sunshine and storm, discouragement and fatigue, I pronounce him an athlete unconquered indeed.

I am naturally led to seek my own highest good. If, therefore, it is my highest good to have an estate, it is for my good likewise to take it away from my neighbor. If it is my highest good to have a suit of clothes, it is for my good likewise to steal it wherever I find it. Hence wars, sedition, tyranny, unjust invasions. How shall I, if this be the case, be able any longer to do my duty towards Zeus? If I suffer evil, and am disappointed, he takes no care of me. And what is he to me, if he cannot help me; or, again, what is he to me, if he chooses I should be in the condition that I am?

CHAPTER XIII. (24.)

OF DIFFICULTIES.

DIFFICULTIES are things that show what men are. For the future, in case of any difficulty, remember that God, like a gymnastic trainer, has pitted you against a rough antagonist. For what end? That you may be an Olympic conqueror; and this cannot be without toil. No man, in my opinion, has a more profitable difficulty on his hands than you have; provided you will but use it, as an athletic champion uses his antagonist.

Suppose we were to send you as a scout to Rome. But no one ever sends a timorous scout, who, when he only hears a noise, or sees a shadow, runs back frightened, and says, "The enemy is at hand." So now, if you should come and tell us: "Things are in a fearful way at Rome; death is terrible, calumny terrible, poverty terrible; run, good people, the enemy is at hand;" — we will answer: Get you gone, and prophesy for yourself; our only fault is, that we have

sent such a scout. Diogenes was sent a scout before you, but he told us other tidings. He says that death is no evil, for it is nothing base; that calumny is only the noise of madmen. And what account did this spy give us of pain, of pleasure, of poverty? He says, that to be naked is better than a purple robe; to sleep upon the bare ground, the softest bed; and gives a proof of all he says by his own courage, tranquillity and freedom; and, moreover, by a healthy and robust body. "There is no enemy near," he says. "All is profound peace." How so, Diogenes? "Look upon me," he says. "Am I hurt? Am I wounded? Have I run away from any one?" This is a scout worth having. But you come and tell us one thing after another. Go back and look more carefully, and without fear.

CHAPTER XIV. (27, 29, 30.)

OF SUPERIORITY TO FEAR OF DEATH.

YOU hear the vulgar say, "Such a one, poor soul! is dead." Well, his father

died; his mother died. "Ay, but he was cut off in the flower of his age, and in a foreign land." Observe these ways of speaking; and abandon such expressions. Oppose to one custom a contrary custom; to sophistry the art of reasoning, and the frequent use and exercise of it. Against specious appearances we must set clear convictions, bright and ready for use. When death appears as an evil, we ought immediately to remember that evils are things to be avoided, but death is inevitable.

Whither shall I fly from death? Show me the place, show me the people, to whom I may have recourse, whom death does not overtake. Show me the charm to avoid it. If there be none, what would you have me do? I cannot escape death; but cannot I escape the dread of it? Must I die trembling and lamenting?

Show me that he who has the worse principles can get the advantage over him who has the better. You never will show it, nor any thing like it; for the Law of Nature and of God is this,—let the better always prevail over the worse.

"In what?"

In that wherein it is better. One body may be stronger than another; many, than one; and a thief, than one who is not a thief. Thus I, for instance, lost my lamp; because the thief was better at keeping awake than I. But for that lamp he paid the price of becoming a thief; for that lamp he lost his virtue, and became like a wild beast. This seemed to him a good bargain; and so let it be!

When children come to us clapping their hands, and saying, "To-morrow is the good feast of Saturn;" do we tell them that good doth not consist in such things? By no means; but we clap our hands also. Thus, when you are unable to convince any one, consider him as a child, and clap your hands with him; or, if you will not do that, at least hold your tongue.

This is not the contest I would choose, say you. Is it in your power, then, to make the selection? Such a body is given you such parents, such brothers, such a country, and such a rank in it; and then you come to me to change the conditions! Have you not abilities to manage that which is given

you? You should say to me, "It is your business to propose; mine, to treat the subject well." No; but you say, "Do not meet me with such a perplexity, but such a one; do not offer such an obstacle to me, but such a one."

"In what character do you now appear?" As a witness summoned by God. "Come you, then, and bear witness for me; for you are a fit witness to be produced by me. Is any thing which is inevitable, to be classed as either good or evil? Do I hurt any one? Have I made the good of each individual to rest on any one but himself? What evidence do you give for God?"

"I am in a miserable condition, O Lord; I am undone; no mortal cares for me; no mortal gives me any thing; all blame me; all speak ill of me."

Is this the evidence you are to give? And will you bring disgrace upon his summons, who hath conferred such an honor upon you, and thought you worthy of being produced as a witness in such a cause?

When you are going before any of the great, remember that there is another, who sees from above what passes, and whom you ought to please, rather than man.

BOOK II.

CHAPTER I. (1.)

OF LEARNING AND DOING.

"PRAY, see how I compose dialogues." Talk not of that, man, but rather be able to say, See how I accomplish my purposes; see how I avert what I wish to shun. Set death before me; set pain, a prison, disgrace, doom, and you will know me. This should be the pride of a young man come out from the schools. Leave the rest to others. Let no one ever hear you waste a word upon them, nor suffer it, if any one commends you for them; but admit that you are nobody, and that you know nothing. Appear to know only this, never to fail nor fall. Let others study cases, problems, and syllogisms. Do you rather contemplate death, change, torture, exile; and all these with courage, and reliance upon

Him who hath called you to them, and judged you worthy a post in which you may show what reason can do when it encounters the inevitable.

CHAPTER II. (2.)

OF TRANQUILLITY.

CONSIDER, you who are going to take your trial, what you wish to preserve, and in what to succeed. For if you wish to preserve a will in harmony with nature, you are entirely safe; every thing goes well; you have no trouble on your hands. While you wish to preserve that freedom which belongs to you, and are contented with that, for what have you longer to be anxious? For who is the master of things like these? Who can take them away? If you wish to be a man of modesty and fidelity, who shall prevent you? If you wish not to be restrained or compelled, who shall compel you to desires contrary to your principles; to aversions, contrary to your opinion?

The judge perhaps will pass a sentence against you which he thinks formidable; but can he likewise make you receive it with shrinking? Since, then, desire and aversion are in your own power, for what have you to be anxious? Let this be your introduction; this your narration; this your proof; this your conclusion; this your victory; and this your applause. Thus said Socrates to one who put him in mind to prepare himself for his trial; "Do you not think that I have been preparing myself for this very thing, my whole life long?" — By what kind of preparation? — "I have attended to my own work." — What mean you? — "I have done nothing unjust, either in public or in private life."

But if you wish to make use of externals too, — your body, your estate, your dignity, — I advise you immediately to prepare yourself by every possible preparation; and, besides, to consider the disposition of your judge, and of your adversary. If it be necessary to embrace his knees, do so; if to weep, weep; if to groan, groan. For when you have once made yourself a slave to externals, be a slave wholly; do not struggle,

and be alternately willing and unwilling, but be simply and thoroughly the one or the other; free, or a slave; instructed, or ignorant; a game-cock, or a craven; either bear to be beaten till you die, or give out at once; and do not be soundly beaten first; and then give out at last.

CHAPTER III. (5.)

HOW NOBLENESS OF MIND MAY BE CONSISTENT WITH PRUDENCE.

HOW shall one combine composure and tranquillity with energy; doing nothing rashly, nothing carelessly?

By imitating those who play at games. The dice are variable; the pieces are variable. How do I know what will fall out? But it is my business to manage carefully and dexterously whatever happens. Thus, in life, too, this is the chief business, to consider and discriminate things; and say, "Externals are not in my power; choice is. Where shall I seek good and evil? Within, in what is my own." But, in what is con-

trolled by others, count nothing good or evil, profitable or hurtful, or any such thing.

What, then, are we to treat these in a careless way?

By no means; for this, on the other hand, would be a perversion of the will, and so contrary to nature. But we are to act with care, because the use of our materials is not indifferent; and at the same time with calmness and tranquillity, because the materials themselves are uncertain.

It is difficult, I own, to blend and unite tranquillity in accepting, and energy in using, the facts of life; but it is not impossible: if it be, it is impossible to be happy.

How do we act in a voyage? What is in my power? To choose the pilot, the sailors, the day, the hour. Afterwards comes a storm. What have I to care for? My part is performed. This matter belongs to another, to the pilot. But the ship is sinking; what then have I to do? That which alone I can do; I submit to being drowned, without fear, without clamor, or accusing God; but as one who knows that what is born must likewise die. For I am not eternity, but a man; a part of the whole, as an hour

is of the day. I must come like an hour, and like an hour must pass away. What signifies it whether by drowning or by a fever? For, in some way or other, pass I must.

CHAPTER IV. (6.)

OF CIRCUMSTANCES.

CHRYSIPPUS rightly says: While consequences are uncertain, I will keep to those things which will bring me most in harmony with Nature; for God himself hath formed me to choose this. If I knew that it was inevitable for me to be sick, I would conform my inclinations that way; for even the foot, if it had understanding, would be inclined to get into the dirt.

We weep and groan over painful events, calling them our "circumstances." What circumstances, man? For, if you call what surrounds you circumstances, every thing is a circumstance; but, if by this you mean hardships, where is the hardship that whatever is born must die? The instrument is either a sword, or a wheel, or the sea, or a

tile, or a tyrant. And what does it signify to you by what way you descend to Hades? All are equal; but, if you would hear the truth, the shortest is that by which a tyrant sends you. No tyrant was ever six months in cutting any man's throat; but a fever often takes a year. All these things are mere sound, and the rumor of empty names.

"My life is in danger from Cæsar."

And am I not in danger, who dwell at Nicopolis, where there are so many earthquakes? And when you, yourself, recross the Adriatic, what is then in danger? Is it not your life? "But I am in danger of being banished." What is it to be banished? Only to be somewhere else than at Rome.

"Yes! but what if I should be sent to Gyaros?"*

If it be thought best for you, you will go; if not, there is another place than Gyaros, whither you are sure to go, — where he who now sends you to Gyaros must go likewise, whether he will or not. Why, then, do you come to these as to great trials? They are not equal to your powers. So that an in-

* An island in the Ægean Sea, to which the Romans used to banish criminals.

genuous young man would say, it was not worth while for this, to have read and written so much, and to have sat so long listening to this old man.

CHAPTER V. (8.)

IN THE LIKENESS OF GOD.

YOU are a distinct-portion of the essence of God; and contain a certain part of him in yourself. Why, then, are you ignorant of your noble birth? Why do you not consider whence you came? why do you not remember, when you are eating, who you are who eat; and whom you feed? When you are in the company of women; when you are conversing; when you are exercising; when you are disputing; do not you know, that it is the Divine you feed; the Divine you exercise? You carry a God about with you, poor wretch, and know nothing of it. Do you suppose I mean some god without you of gold or silver? It is within yourself that you carry him; and you do not observe that you profane him by impure thoughts and unclean actions.

If you were a statue of Phidias, as Zeus or Athene, you would remember both yourself and the artist; and, if you had any sense, you would endeavor to be in no way unworthy of him who formed you, nor of yourself; nor to appear in an unbecoming manner to spectators. And are you now careless how you appear, when you are the workmanship of Zeus himself? And yet, what comparison is there, either between the artists, or the things they have formed? What work of any artist has conveyed into its structure those very faculties which are shown in shaping it? Is it any thing but marble, or brass, or gold, or ivory? And the Athene of Phidias, when its hand is once extended, and a *Victory* placed in it, remains in that attitude for ever. But the works of God are endowed with motion, breath, the powers of use and judgment. Being, then, the work of such an artist, will you dishonor him, — especially, when he hath not only formed you, but given your guardianship to yourself? Will you not only be forgetful of this, but, moreover, dishonor the trust? If God had committed some orphan to your charge, would you

have been thus careless of him? He has delivered yourself to your care; and says, "I had no one fitter to be trusted than you: preserve this person for me, such as he is by nature; modest, faithful, noble, unterrified, dispassionate, tranquil." And will you not preserve him?

But it will be said, "What need of this lofty look, and dignity of face?"

I answer that I have not yet so much dignity as the case demands. For I do not yet trust to what I have learned, and accepted. I still fear my own weakness. Let me but take courage a little, and then you shall see such a look, and such an appearance, as I ought to have. Then I will show you the statue, when it is finished, when it is polished. Do you think I will show you a supercilious countenance? Heaven forbid! For Olympian Zeus doth not haughtily lift his brow; but keeps a steady countenance, as becomes him who is about to say,

"My promise is irrevocable, sure."*

Such will I show myself to you; faithful, modest, noble, tranquil.

* Iliad I. 526.

"What, and immortal too, and exempt from age and sickness?"

No. But sickening and dying as becomes the divine within me. This is in my power; this I can do. The other is not in my power, nor can I do it.

CHAPTER VI. (10, 13.)

THE DUTIES OF DIFFERENT RELATIONS IN LIFE.

CONSIDER who you are. In the first place a man; that is, one who recognizes nothing superior to the faculty of free will, but all things as subject to this.

Remember, next, that perhaps you are a son; and what does this character imply? To esteem every thing that is his as belonging to his father; in every instance to obey him; not to revile him to any one; not to say or do any thing injurious to him; to give way and yield in every thing; co-operating with him to the utmost of his power.

After this, know likewise that you are a brother, too; and that to this character it

belongs, to make concessions; to be easily persuaded; to use gentle language; never to claim, for yourself, any non-essential thing; but cheerfully to give up these, to be repaid by a larger share of things essential. For consider what it is, instead of a lettuce, for instance, or a chair, to procure for yourself a good temper. How great an advantage gained!

If, instead of a man, a gentle, social creature, you have become a wild beast, mischievous, insidious, biting; have you lost nothing? Is it only the loss of money which is reckoned damage; and is there no other thing the loss of which damages a man? If you were to part with your skill in grammar, or in music, would you think the loss of these a damage; and yet, if you part with honor, decency, and gentleness, do you think that no matter? Yet the first may be lost by some cause external and inevitable; but the last only by our own fault.

"What, then, shall I not injure him who has injured me?"

Consider, first, what injury is; and remember what you have heard from the philosophers. For, if both good and evil lie in

the will, see whether what you say does not amount to this: "Since he has hurt himself, by injuring me, shall I not hurt myself by injuring him?"

If the things independent of our will are neither good nor evil; and all things that do depend on will, are in our own power, and can neither be taken away from us, nor given to us, unless we please; what room is there left for anxiety? But we are anxious about this paltry body or estate of ours, or about what Cæsar thinks; and not at all about any thing internal. Are we ever anxious not to take up a false opinion? No; for this is within our own power? Or not to follow any pursuit contrary to nature? No; nor this. When, therefore, you see any one pale with anxiety, just as the physician pronounces, from the complexion, that such a patient is disordered in the spleen, and another in the liver; so do you likewise say, this man is disordered in his desires and aversions; he cannot walk steadily; he is in a fever.

CHAPTER VII. (14.)

THE WILL IN HARMONY WITH EVENTS.

WE take it to be the work of one who studies philosophy, to bring his will into harmony with events ; so that none of the things which happen may happen against our inclination, nor those which do not happen be desired by us.

Hence, they who have settled this point have it in their power never to be disappointed in what they seek, nor to incur what they shun ; but to lead their own lives without sorrow, fear, or perturbation ; and in society to preserve all the natural or acquired relations of son, father, brother, citizen, husband, wife, neighbor, fellow-traveller, ruler, or subject. Something like this is what we take to be the work of a philosopher. It remains to inquire, how it is to be effected. Now, we see that a carpenter becomes a carpenter by learning certain things ; and a pilot, by learning certain things, becomes a pilot. Probably, then, it is not sufficient, in the present case, merely to be

willing to be wise and good ; but it is moreover necessary that certain things should be learned. What these things are, is the question.

The philosophers say, that we are first to learn that there is a God ; and that his providence directs the whole ; and that it is not merely impossible to conceal from him our actions, but even our thoughts and emotions. We are next to learn, what the gods are ; for such as they are found to be, such must he seek to be, to the utmost of his power, who would please and obey them. If the Deity is faithful, he, too, must be faithful : if free, beneficent, and noble, he must be free, beneficent, and noble likewise ; in all his words and actions, behaving as an imitator of God.

You now come to me, as if you wanted nothing. And how can it enter into your imagination that there should be any thing in which you are deficient? You are rich ; and, perhaps, have a wife and children, and a great number of domestics. Cæsar takes notice of you ; you have many friends at Rome ; you render to all their dues ; you know how to requite a favor, and revenge

an injury. In what are you deficient? Suppose, then, I should prove to you, that you are deficient in what is most necessary and important to happiness; and that hitherto you have taken care of every thing rather than your duty; and, to complete all, that you understand not what God or man, or good or evil, means? That you are ignorant of all the rest, perhaps, you may bear to be told; but if I prove to you that you are ignorant even of yourself, how will you bear with me, and how will you have patience to stay and be convinced? Not at all. You will immediately be offended, and go away. And, yet, what injury have I done you; unless a looking-glass injures a person not handsome, when it shows him to himself, such as he is? Or unless a physician can be thought to affront his patient, when he says to him: "Do you think, sir, that you are not ill? You have a fever. Eat no meat to-day. And drink water." Nobody cries out here, "What an intolerable affront!" But, if you say to any one: You exhibit feverishness in your desires, and low habits in what you shun; your aims are contradictory, your pursuits not conformable to

nature, your opinions rash, and mistaken; he presently goes away, and complains that he is affronted.

This is the position we assume. As, in a crowded fair, the horses and cattle are brought to be sold, and most men come either to buy or sell; but there are a few, who come only to look at the fair, and inquire how it is carried on, and why in that manner, and who appointed it, and for what purpose;—thus, in this fair [of the world] some, like cattle, trouble themselves about nothing but fodder. To all of you who busy yourselves about possessions, and farms, and domestics, and public posts, these things are nothing else but mere fodder.

But there are some few men, among the crowd, who are fond of looking on, and considering: "What, then, after all, is the world? Who governs it? Has it no governor? How is it possible, when neither a city nor a house can remain, ever so short a time, without some one to govern and take care of it, that this vast and beautiful system should be administered in a fortuitous and disorderly manner? Is there, then, a governor? Of what sort is he? And how

does he govern; and what are we who are under him? And for what designed? Have we some connection and relation to him, or none?" In this manner are the few affected; and apply themselves only to view the fair, and then depart. Well; and they are laughed at by the multitude? Why, so are the lookers-on, by the buyers and sellers; and, if the cattle had any apprehension, they, too, would laugh at such as admired any thing but fodder.

CHAPTER VIII. (16.)

OF MISTAKEN IMPRESSIONS.

WE are always exaggerating, and representing things greater than the reality. In a voyage, for instance, casting my eyes down upon the ocean below, and looking around me, and seeing no land, I am beside myself, and imagine that, if I should be shipwrecked, I must swallow all that ocean; nor does it occur to me that three pints are enough for me. What is it, then, that alarms me? The ocean? No; but my

own impressions. Again; in an earthquake, I imagine the city is going to fall upon me; but is not one little stone enough to knock my brains out? What is it, then, that oppresses and makes us beside ourselves? Why, what else but our own impressions? For what is it but mere impressions that distress him who leaves his country, and is separated from his acquaintance, and friends, and place, and usual manner of life? When children cry, if their nurse happens to be absent for a little while, give them a cake, and they forget their grief. Shall we compare you to these children, then?

No, indeed. For I do not desire to be pacified by a cake; but by right impressions. And what are they?

Such as a man ought to study all day long, so as not to be absorbed in what does not belong to him; neither friend, place, nor academy, nor even his own body; but to remember the law, and to have that constantly before his eyes. And what is the divine law? To preserve inviolate what is properly our own; not to claim what belongs to others; to use what is given us,

and not desire what is not given us; and when any thing is taken away, to restore it readily, and to be thankful for the time you have been permitted the use of it; and not cry after it, like a child after its nurse and its mamma.

For what does it signify, what gets the better of you, or on what you depend? which is the worthier, one crying for a doll, or for an academy? You lament for the portico and the assembly of young people, and such entertainments. "Ah, when shall I see Athens and the citadel again?" Foolish man, are not you contented with what you see every day? Can you see any thing better than the sun, the moon, the stars, the whole earth, the sea? But if, besides, you comprehend him who administers the whole, and carry him about within yourself, do you still long after certain stones, and a fine rock? What will you do, then, when you are to leave even the sun and moon? Will you sit crying, like an infant?

Boldly make a desperate push, man, as the saying is, for prosperity, for freedom, for magnanimity. Lift up your head at last, as being free from slavery. Dare to

look up to God, and say, "Make use of me for the future as Thou wilt. I am of the same mind; I am one with Thee. I refuse nothing which seems good to Thee. Lead me whither Thou wilt. Clothe me in whatever dress Thou wilt. Is it Thy will that I should be in a public or a private condition; dwell here, or be banished; be poor, or rich? Under all these circumstances I will testify unto Thee before men. I will explain the nature of every dispensation." No? Rather sit alone, then, in safety, and wait till your mamma comes to feed you. If Hercules had sat loitering at home, what would he have been? Eurystheus, and not Hercules. Besides, by travelling through the world, how many acquaintances and how many friends he made. But none more his friend than God; for which reason he was believed to be the son of God; and was so. In obedience to Him, he went about extirpating injustice and lawless force. But you are not Hercules, nor able to extirpate the evils of others; nor even Theseus, to extirpate the evils of Attica. Extirpate your own then. Expel, instead of Procrustes

and Sciron,* grief, fear, desire, envy, malevolence, avarice, effeminacy, intemperance. But these can be no otherwise expelled than by looking up to God alone, as your pattern; by attaching yourself to Him alone, and being consecrated to His commands. If you wish for any thing else, you will, with sighs and groans, follow what is stronger than you; always seeking prosperity without, and never able to find it. For you seek it where it is not, and neglect to seek it where it is.

CHAPTER IX. (17.)

OF TRUE EDUCATION.

HAVE no will but the will of God, and who shall restrain you; who shall compel you, any more than Zeus? When you have such a guide, and conform your will and inclinations to his, why need you fear being disappointed? Fix your desire and aversion on riches, or poverty; the one

* Two famous robbers who infested Attica, and were at last killed by Theseus.

will be disappointed, the other incurred. Fix them on health, power, honors, your country, friends, children, in short, on any thing beyond the control of your will, you will be unfortunate. But fix them on Zeus, on the Gods. Give yourself up to these; let these govern; let your powers be ranged on the same side with these; and how can you be any longer unprosperous? But if, poor wretch, you envy and pity, and are jealous, and tremble, and never cease a single day from complaining of yourself and of the Gods, why do you boast of your education? What education, man? That you have learned syllogisms? Why do not you, if possible, unlearn all these, and begin again; convinced that hitherto you have not even touched on the essential point? And for the future, beginning from this foundation, proceed in order to the superstructure; that nothing may happen which you do not wish, and that every thing may happen which you desire.

Give me but one young man, who brings this intention with him to the school; who is a champion for this point, and says, "I yield up all the rest; it suffices me, if once

I become able to pass my life free from hindrance and grief; to stretch out my neck to all events as free; and to look up to Heaven, as the friend of God, fearing nothing that can happen." Let any one of you show himself of such a disposition, that I may say, "Come into the place, young man, that is of right your own; for you are destined to be an ornament to philosophy. Yours are these possessions; yours, these books; yours, these discourses."

CHAPTER X. (18.)

OF THE POWER OF HABIT.

EVERY habit and faculty is preserved and increased by correspondent actions; as the habit of walking, by walking; of running, by running. If you would be a reader, read; if a writer, write. But if you do not read for a month together, but do something else, you will see what will be the consequence. So, after sitting still for ten days, get up and attempt to take a long walk; and you will find how your legs are

weakened. Upon the whole, then, whatever you would make habitual, practise it; and if you would not make a thing habitual, do not practise it, but habituate yourself to something else.

It is the same with regard to the operations of the soul. Whenever you are angry, be assured that it is not only a present evil, but that you have increased a habit, and added fuel to a fire. When you are overcome by the seductions of a woman, do not consider it as a single defeat alone, but that you have fed, that you have increased, your dissoluteness. For he who has had a fever, even after it has left him, is not in the same state of health as before, unless he was perfectly cured; and the same thing happens in distempers of the soul likewise. There are certain traces and blisters left in it, which, unless they are well effaced, whenever a new hurt is received in the same part, instead of blisters will become sores.

If you would not be of an angry temper, then, do not feed the habit. Give it nothing to help its increase. Be quiet at first, and reckon the days in which you have not been angry. I used to be angry every day;

now every other day; then every third and fourth day; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God. For habit is first weakened, and then entirely destroyed. "I was not vexed to-day; nor the next day; nor for three or four months after; but restrained myself under provocation." Be assured that you are in an excellent way.

Stay, wretch, do not be hurried away. The combat is great, the achievement divine; for empire, for freedom, for prosperity, for tranquillity. Remember God. Invoke him for your aid and protector; as sailors do Castor and Pollux, in a storm. But, if you are once defeated, and say that you will get the victory another time, and then the same thing over again; assure yourself that you will at last be reduced to so weak and wretched a condition, you will not so much as know when you do amiss; but you will even begin to make defences for your behavior, and thus verify the saying of Hesiod: —

"With constant ills, the dilatory strive."

CHAPTER XI. (19, 21.)

OF INCONSISTENCY.

SHOW me, how you are used to exercise yourself on shipboard. Remember these distinctions, when the mast rattles, and some idle fellow stands by you, while you are screaming, and says: "For heaven's sake, talk as you did a little while ago. Is it vice to suffer shipwreck? Or does it partake of vice?" Would you not take up a log, and throw it at his head? "What have we to do with you, sir? We are perishing, and you come and jest." Again; if Cæsar should summon you, to answer an accusation, remember these distinctions. If, when you are going in, pale and trembling, any one should meet you and say, "Why do you tremble, sir? What is this affair you are engaged in? Doth Cæsar, within there, give virtue and vice to those who approach him?" — "What, do *you*, too, insult me, and add to my evils?" — "Nay, but tell me, philosopher, why you tremble? Is there any other danger, but death, or a prison, or

bodily pain, or exile, or slander?" — "Why, what else should there be?" — "Are any of these vice? Or do they partake of vice? What, then, did you yourself use to say of these things?" — "What have you to do with me, sir? My own evils are enough for me." — "You say rightly. Your own evils are indeed enough for you; your baseness, your cowardice, and that arrogance by which you were elated, as you sat in the schools. Why did you assume plumage not your own? Why did you call yourself a Stoic?"

Who, then, is a Stoic? As we call that a Phidian statue, which is formed according to the art of Phidias; so show me some one person formed according to the principles which he professes. Show me one who is sick, and happy; in danger, and happy; dying, and happy; exiled, and happy; disgraced, and happy. Show him to me; for, by Heaven, I long to see a Stoic. But you have not one fully developed? Show me, then, one who is developing; one who is approaching towards this character. Do me this favor. Do not refuse an old man a sight which he has never yet seen. Do you suppose that you are to show the Zeus, or

Athene of Phidias, a work of ivory or gold? Let any of you show me a human soul, desiring to be in unity with God; not to accuse either God or man; not to be disappointed of its desire, nor incur its aversion; not to be angry; not to be envious; not to be jealous; in a word, desiring from a man to become a god; and, in this poor mortal body, aiming to have fellowship with Zeus. Show him to me. But you cannot.

I am now your preceptor, and you come to be instructed by me. And, indeed, my aim is to secure you from being restrained, compelled, hindered; to make you free, prosperous, happy; looking to God upon every occasion great or small. And you come to learn and study these things. Why, then, do you not finish your work, if you have the proper aims, and I, besides the aim, the proper qualifications? What is wanting? When I see an artificer, and the materials lying ready, I await the work. Now here is the artificer; here are the materials; what is it we want? Is not the thing capable of being taught? It is. Is it not in our own power then? The only thing of all others that is so. Neither riches, nor health, nor fame,

nor, in short, any thing else is in our power, except a right use of the semblances of things. This alone is, by nature, not subject to restraint, not subject to hindrance. Why, then, do you not finish it? Tell me the cause? It must be my fault, or yours, or from the nature of the thing. The thing itself is practicable, and the only thing in our power. The fault, then, must be either in me, or in you, or, more truly, in both. Well, then, shall we at length begin to carry such an aim with us? Let us lay aside all that is past. Let us begin. Only believe me, and you shall see.

You have been fighting at home with your man-servant; you have turned the house upside-down, and alarmed the neighborhood; and do you come to me with a pompous show of wisdom, and sit and criticise how I explain a sentence, how I prate whatever comes into my head? Do you come, envious and dejected, that nothing has come from home for you; and in the midst of the disputations, sit thinking on nothing, but how your father or your brother may treat you? "What are they saying about me at home? Now they think I am improving, and say, he

will come back with universal knowledge. I wish I could learn every thing before my return; but this requires much labor, and nobody sends me any thing. The baths are very bad at Nicopolis; and things go very ill both at home and here."

CHAPTER XII. (22, 23.)

OF FRIENDSHIP.

WHEN any one identifies his interest with those of sanctity, virtue, country, parents, and friends, all these are secured; but whenever he places his interest in any thing else than friends, country, family, and justice, then these all give way, borne down by the weight of self-interest. For wherever *I* and *mine* are placed, thither must every living being gravitate. If in body, that will sway us; if in our own will, that; if in externals, these. If, therefore, I rest my personality in the will, then only shall I be a friend, a son, or a father, such as I ought. For, in that case, it will be for my interest to preserve the faithful, the modest, the

patient, the abstinent, the beneficent character; to keep the relations of life inviolate. But, if I place my personality in one thing, and virtue in another, the doctrine of Epicurus will stand its ground, that virtue is nothing, or mere opinion.

Whoever among you studies either to be or to gain a friend, let him cut up all false convictions by the root, hate them, drive them utterly out of his soul. Thus, in the first place, he will be secure from inward reproaches and contests; from vacillation and self-torment. Then with respect to others; to every like-minded person, he will be without disguise; to such as are unlike, he will be patient, mild, gentle, and ready to forgive them, as failing in points of the greatest importance; but severe to none, being fully convinced of Plato's doctrine, that the soul is never willingly deprived of truth. Without all this, you may, in many respects, live as friends do; and drink, and lodge, and travel together, and even be born of the same parents; and so may serpents, too; but, neither they nor you can ever be really friends, while your accustomed principles remain brutal and execrable.

Your business, man, was to prepare yourself for such use of the semblances of things as nature demands; not to fail in what you seek, or incur what you shun; never to be disappointed or unfortunate, but free, unrestrained, uncompelled; conformed to the Divine Administration, obedient to that; finding fault with nothing; but able to say, from your whole soul, these verses, —

"Conduct me, Zeus, and thou, O Destiny,
Wherever your decrees have fixed my lot.
I follow cheerfully; and, did I not,
Wicked and wretched, I must follow still." *

* A fragment of Cleanthes.

BOOK III.

CHAPTER I. (1.)

THE DIVINE MESSAGE.

WHEN you have once heard this discourse, go home, and say to yourself, It is not Epictetus who has told me all these things, — for how should he? — but some propitious God through him; for it would never have entered the head of Epictetus, who is not used to dispute with any one. Well; let us obey God, then, that we may not incur the Divine displeasure. If a crow has signified any thing to you by his croaking, it is not the crow that signifies it, but God, through him. And, if you have any thing signified to you through the human voice, doth He not cause that man to tell it to you, that you may know the Divine

power which acts thus variously, and signifies the greatest and principal things through the noblest messenger?

CHAPTER II. (5.)

CONCERNING THOSE WHO PLEAD SICKNESS.

"I AM sick here," said one of the scholars: "I will return home."

Were you never sick at home then? Consider whether you are doing any thing here conducive to the regulation of your Will; for, if you make no improvement, it was to no purpose that you came. Go home, then, and take care of your domestic affairs. For if your Reason cannot be brought into conformity with nature, your land may. You may increase your money, support the old age of your father, mix in the public assemblies, and rule as badly as you have lived, and do other such things. But if you are conscious to yourself that you are casting off some of your wrong principles, and taking up different ones in their room, and that you have transferred your scheme of life from things

not controllable by will to those controllable; and that if you do sometimes cry *alas*, it is not for what concerns your father, or your brother, but yourself, — why do you any longer plead sickness? Do not you know that both sickness and death must overtake us? At what employment? The husbandman at his plough; the sailor on his voyage. At what employment would you be taken? For, indeed, at what employment ought you to be taken? If there is any better employment at which you can be taken, follow that.

For my own part, I would be found engaged in nothing but in the regulation of my own Will; how to render it undisturbed, unrestrained, uncompelled, free. I would be found studying this, that I may be able to say to God, "Have I transgressed Thy commands? Have I perverted the powers, the senses, the instincts which Thou hast given me? Have I ever accused Thee, or censured Thy dispensations? I have been sick, because it was Thy pleasure, like others; but I willingly. I have been poor, it being Thy will; but with joy. I have not been in power, because it was not Thy will; and power I have never desired. Hast Thou

ever seen me saddened because of this? Have I not always approached Thee with a cheerful countenance; prepared to execute Thy commands and the indications of Thy will? Is it Thy pleasure that I should depart from this assembly? I depart. I give Thee all thanks that Thou hast thought me worthy to have a share in it with Thee; to behold Thy works, and to join with Thee in comprehending Thy administration." Let death overtake me while I am thinking, while I am writing, while I am reading such things as these.

"But I shall not have my mother to hold my head when I am sick."

Get home, then, to your mother; for you are most fit to have your head held when you are sick.

"But I used at home to lie on a fine couch."

Get to this couch of yours; for you are fit to lie upon such a one, even in health; so do not miss doing that for which you are qualified. But what says Socrates? "As one man rejoices in the improvement of his estate, another of his horse, so do I daily rejoice in perceiving myself to grow better."

"In what? In pretty speeches?"

Use courteous words, man.

"In trifling theorems? What do they signify? Yet, indeed, I do not see that the philosophers are employed in any thing else."

Do you think it nothing, to accuse and censure no one, God nor man? Always to carry abroad and bring home the same countenance? These were the things which Socrates knew; and yet he never professed to know, or to teach any thing; but if any one wanted pretty speeches, or little theorems, he brought him to Protagoras, to Hippias; just as if any one had come for pot-herbs, he would have taken him to a gardener. Which of you, then, earnestly sets his heart on this? If you had, you would bear sickness and hunger and death with cheerfulness. If any one of you has truly loved, he knows that I speak truth.

CHAPTER III. (8.)

OF THE SEMBLANCES OF THINGS.

IN the same manner as we exercise ourselves against sophistical questions, we should exercise ourselves likewise in relation to such semblances as every day occur ; for these, too, offer questions to us. Such a one's son is dead. What think you of it? Answer: it is a thing inevitable, and therefore not an evil. Such a one is disinherited by his father. What think you of it? It is inevitable, and so not an evil. Cæsar has condemned him. This is inevitable, and so not an evil. He has been afflicted by it. This is controllable by Will: it is an evil. He has supported it bravely. This is within the control of Will: it is a good.

If we train ourselves in this manner, we shall make improvement ; for we shall never assent to any thing but what the semblance itself includes. A son is dead. What then? A son is dead. Nothing more? Nothing. A ship is lost. What then? A ship is lost. He is carried to prison. What then? He

is carried to prison. That he is *unhappy* is an addition that every one must make for himself. "But Zeus does not order these things rightly." Why so? Because he has made you to be patient? Because he has made you to be brave? Because he has made them to be no evils? Because it is permitted you, while you suffer them, to be happy?

CHAPTER IV. (9.)

WHAT IS WEALTH?

"IF I employ myself in these things, I shall be without an estate, like you; without plate, without equipage, like you." Nothing, perhaps, is necessary to be said to this, but that I do not want them. But, if you possess many things, you still want others; so that, whether you will or not, you are poorer than I.

"What then do I need?"

What you have not, — constancy; a mind conformable to Nature; and a freedom from perturbation. Patron, or no patron, what

care I? But you do. I am richer than you. I am not anxious what Cæsar will think of me. I flatter no one on that account. This I have, instead of silver and gold plate. You have your vessels of gold; but your discourse, your principles, your opinions, your pursuits, your desires, are of mere earthen-ware. When I have all these conformable to Nature, why should I not bestow some study upon my reasoning, too? I am at leisure. My mind is under no distraction. In this freedom from distraction, what shall I do? Have I any thing more becoming a man than this? You, when you have nothing to do, are restless; you go to the theatre, or perhaps to bathe. Why should not the philosopher polish his reasoning? You have fine crystal and myrrhine vases; I have acute forms of argument. To you, all you have appears little: to me all I have seems great. Your appetite is insatiable: mine is satisfied. When children thrust their hand into a narrow jar of nuts and figs, if they fill it, they cannot get it out again; then they begin crying. Drop a few of them, and you will get out the rest. And do you, too, drop your desire: do not demand much and you will attain.

CHAPTER V. (10.)

HOW TO BEAR SICKNESS.

WE should have our principles ready for use on every occasion. At dinner, such as relate to dinner; in the bath, such as relate to the bath; in the bed, such as relate to the bed.

"Let not the stealing god of sleep surprise,
Nor creep in slumbers on thy weary eyes,
Ere every action of the former day
Strictly thou dost, and righteously, survey.
What have I done? In what have I transgressed?
What good, or ill, has this day's life expressed?
Where have I failed in what I ought to do?
If evil were thy deeds, repent and mourn;
If good, rejoice." *

We should retain these verses so as to apply them to our use; not merely to say them by rote, as we do with verses in honor of Apollo.

Again, in a fever, we should have such principles ready as relate to a fever; and not, as soon as we are taken ill, forget all.

* Pythagoras, Golden Verses, 40–44.

Provided I do but act as a philosopher, let what will happen. Some way or other depart I must from this frail body, whether a fever comes or not. What is it to be a philosopher? Is it not to be prepared against events? Do you not comprehend that you then say, in effect, "If I am but prepared to bear all events with calmness, let what will happen;" otherwise, you are like an athlete, who, after receiving a blow, should quit the combat. In that case, indeed, you might leave off without a penalty. But what shall we get by leaving off philosophy?

What, then, ought each of us to say upon every different occasion? "It was for this that I exercised; it was for this that I trained myself." God says to you, give me a proof if you have gone through the preparatory combats according to rule; if you have followed a proper diet and proper exercise; if you have obeyed your master;—and, after this, do you faint at the very time of action?

Now is your time for a fever. Bear it well. For thirst; bear it well. Is it not in your power? Who shall restrain you? A

physician may restrain you from drinking; but he cannot restrain you from bearing your thirst well. He may restrain you from eating; but he cannot restrain you from bearing hunger well. "But I cannot follow my studies." And for what end do you follow them, slave? Is it not that you may be prosperous? That you may be constant? that you may think and act conformably to Nature? What restrains you, but that, in a fever, you may keep your Reason in harmony with Nature? Here is the test of the matter. Here is the trial of the philosopher; for a fever is a part of life, as is a walk, a voyage, or a journey. Do you read when you are walking? No; nor in a fever. But when you walk well, you attend to what belongs to a walker; so, if you bear a fever well, you have every thing belonging to one in a fever.

What is it to bear a fever well? Not to blame either God or man; not to be afflicted at what happens; to await death in a right and becoming manner; and to do what is to be done.

What occasion is there, then, for fear? What occasion for anger, for desire, about

things that belong to others, or are of no value? For two rules we should always have ready, — *that there is nothing good or evil save in the Will;* and *that we are not to lead events, but to follow them.*

"My brother ought not to have treated me so." Very true; but he must see to that. However he treats me, I am to act rightly with regard to him; for the one is my own concern, the other is not; the one cannot be restrained, the other may.

CHAPTER VI. (13.)

WHAT IS SOLITUDE?

IT is solitude to be in the condition of a helpless person. For he who is alone is not therefore solitary, any more than one in a crowd is the contrary. As Zeus converses with himself, acquiesces in himself, and contemplates his own administration, and is employed in thoughts worthy of himself; so should we, too, be able to talk with ourselves, and not to need the conversation of

others, nor suffer *ennui;* to attend to the divine administration ; to consider our relation to other beings ; how we have formerly been affected by events, how we are affected now ; what are the things that still press upon us ; how these, too, may be cured, how removed ; if any thing wants completing, to complete it according to reason.

You perceive that Cæsar has procured us a profound peace ; there are neither wars nor battles, nor great robberies nor piracies ; but we may travel at all hours, and sail from east to west. But can Cæsar procure us peace from a fever, too? From a shipwreck? From a fire? From an earthquake? From a thunderstorm? Nay, even from love? He cannot. From grief? From envy? No ; not from any one of these. But the doctrine of philosophers promises to procure us peace from these, too. And what doth it say? "If you will attend to me, O mortals! wherever you are, and whatever you are doing, you shall neither grieve, nor be angry, nor be compelled, nor restrained ; but you shall live serene, and free from all." Shall not he who enjoys this peace proclaimed, not by Cæsar (for how should *he* have it to pro-

claim?) but by God, through Reason, — be contented when he is alone; reflecting and considering, "To me there can now no ill happen: there is no thief, no earthquake. All is full of peace, all full of tranquillity; every road, every assembly, neighbor, companion, is powerless to hurt me." Another whose care it is, provides you with food, with clothes, with senses, with ideas. Whenever He doth not provide what is necessary, He sounds a retreat; He opens the door, and says to you, "Come." Whither? To nothing dreadful; but to that whence you were made; to what is friendly and congenial, to the elements. What in you was fire goes away to fire; what was earth, to earth; what air, to air; what water, to water. There is no Hades, nor Acheron, nor Cocytus, nor Pyriphlegethon; but all is full of gods and divine beings. He who can have such thoughts, and can look upon the sun, moon, and stars, and enjoy the earth and sea, is no more solitary than he is helpless. "Well; but suppose any one should come and murder me when I am alone." Foolish man: not you; but that insignificant body of yours.

What solitude is there then left? What destitution? Why do we make ourselves worse than children? What do they do when they are left alone? They take up shells and dust; they build houses, then pull them down; then build something else; and thus never want amusement. Suppose you were all to sail away; am I to sit and cry because I am left alone and solitary? Am I so unprovided with shells and dust? But children do this from folly; and shall we be wretched through wisdom?

CHAPTER VII. (15, 17.)

OF THE DAILY LIFE OF A PHILOSOPHER.

DO you think that you can act as you do and be a philosopher? That you can eat, drink, be angry, be discontented, as you are now? You must watch, you must labor, you must get the better of certain appetites; must quit your acquaintances, be despised by your servant, be laughed at by those you meet; come off worse than others in every

thing, in offices, in honors, before tribunals. When you have fully considered all these things, approach, if you please; if, by parting with them, you have a mind to purchase serenity, freedom, and tranquillity. If not, do not come hither; do not, like children, be now a philosopher, then a publican, then an orator, and then one of Cæsar's officers. These things are not consistent. You must be one man either good or bad. You must cultivate either your own Reason or else externals; apply yourself either to things within or without you; that is, be either a philosopher, or one of the mob.

Whenever you lay any thing to the charge of Providence, do but reflect, and you will find that it has happened agreeably to Reason.

"Well; but a dishonest man has the advantage."

In what?

"In money."

Here he ought to surpass you; because he flatters, he is shameless, he keeps awake. Where is the wonder? But look whether he has the advantage of you in fidelity or in honor. You will find he has not; but that

wherever it is best for you to have the advantage of him, there you have it. Is it not better to have a sense of honor than to be rich? "Granted." Why, then, are you angry, man, if you have what is best? Always remember, then, and have it in mind that a better man has the advantage of a worse in that direction in which he is better; and you will never have any indignation.

CHAPTER VIII. (20, 21.)

GAIN FROM EVERY THING.

CEASE to make yourselves slaves; first, of things, and, then, upon their account, of the men who have the power either to bestow, or to take them away. Is there any advantage, then, to be gained from these men? From all; even from a reviler. What advantage does a wrestler gain from him with whom he exercises himself before the combat? The greatest. And just in the same manner I exercise myself with this man. He exercises me in patience, in gentleness, in meekness. I am to suppose,

then, that I gain an advantage from him who exercises my neck, and puts my back and shoulders in order; so that the trainer may well bid me grapple him with both hands, and the heavier he is the better for me; and yet, it is no advantage to me when I am exercised in gentleness of temper! This is not to know how to gain an advantage from men. Is my neighbor a bad one? He is so to himself; but a good one to me. He exercises my good temper, my moderation. Is my father bad? To himself; but not to me. "This is the rod of Hermes. Touch with it whatever you please, and it will become gold." No; but bring whatever you please, and I will turn it into *good*. Bring sickness, death, want, reproach, trial for life. All these, by the rod of Hermes, shall turn to advantage. "What will you make of death?" Why, what but an ornament to you? What but a means of your showing, by action, what that man is who knows and follows the will of Nature. "What will you make of sickness?" I will show its nature. I will make a good figure in it; I will be composed and happy; I will not beseech my physician, nor yet will I

pray to die. What need you ask further? Whatever you give me, I will make it happy, fortunate, respectable, and eligible.

Be manly in your ways of eating, drinking, dressing; marry, have children, perform the duty of a citizen; bear reproach; bear with an unreasonable brother; bear with a father; bear with a son, a neighbor, a companion, as becomes a man. Show us these things, that we may see that you have really learned something from the philosophers.

CHAPTER IX. (22.)

OF THE CYNIC PHILOSOPHY.

WHEN one of his scholars, who seemed inclined to the Cynic philosophy, asked him what a Cynic must be, and what was the general plan of that sect. Let us examine it, he said, at our leisure. But thus much I can tell you now, that he who attempts so great an affair without divine guidance is an object of divine wrath, and

would only bring public dishonor upon himself.

First, with regard to yourself; you must no longer, in any instance appear as now. You must accuse neither God nor man. You must altogether control desire; and must transfer aversion to such things only as are controllable by Will. You must have neither anger, nor resentment, nor envy, nor pity.

You must purify your own ruling faculty, to match this method of life. Now the material for me to work upon is my own mind; as wood is for a carpenter, or leather for a shoemaker; and my business is, a right use of things as they appear. But body is nothing to me: its parts nothing to me. Let death come when it will; either of the whole body or of part. "Go into exile." And whither? Can any one turn me out of the universe? He cannot. But wherever I go, there is the sun, the moon, the stars, dreams, auguries, communication with God. And even this preparation is by no means sufficient for a true Cynic. But it must further be known that he is a messenger sent from Zeus to men, concerning good and evil; to

show them that they are mistaken, and seek the essence of good and evil where it is not, but do not observe it where it is.

He must, then, if it should so happen, be able to lift up his voice, to come upon the stage, and say, like Socrates: "O mortals, whither are you hurrying? What are you about? Why do you tumble up and down, O miserable wretches! like blind men? You are going the wrong way, and have forsaken the right. You seek prosperity and happiness in a wrong place, where they are not; nor do you give credit to another, who shows you where they are. Why do you seek this possession without? It lies not in the body; if you do not believe me, look at Myro, look at Ofellius. It is not in wealth; if you do not believe me, look at Crœsus; look upon the rich of the present age, how full of lamentation their life is. It is not in power: for, otherwise, they who have been twice and thrice consuls must be happy; but they are not.

Consider carefully, know yourself, consult the Divinity; attempt nothing without God; for, if he counsels you, be assured that it is his will, whether that you should

become eminent, or that you should suffer many a blow. For there is this fine circumstance connected with the character of a Cynic, that he must be beaten like an ass, and yet, when beaten, must love those who beat him as the father, as the brother of all.

Arms and guards give a power to common kings and tyrants of reproving and of punishing delinquents, though they be wicked themselves; but to a Cynic, instead of arms and guards, conscience gives this power; when he knows that he has watched and labored for mankind; that he has slept pure, and waked still purer; and that he hath regulated all his thoughts as the friend, as the minister of the gods, as a partner of the empire of Zeus; that he is ready to say, upon all occasions, —

"Conduct me, Zeus, and thou, O Destiny."

And, "if it thus pleases the gods, thus let it be."

CHAPTER X. (24.)

THAT WE OUGHT NOT TO BE AFFECTED BY THINGS NOT IN OUR OWN POWER.

DO you now sit crying, because you do not see the same people, nor live in the same place? Indeed, you deserve to be so overcome, and thus to become more wretched than ravens or crows, which, without groaning or longing for their former state, can fly where they will, build their nests in another place, and cross the seas.

"Ay, but this happens from their want of reason."

Was reason, then, given to us by the gods, for the purpose of unhappiness and misery, to make us live wretched and lamenting? O, by all means, let every one be deathless! Let nobody go from home! Let us never go from home ourselves, but remain rooted to a spot, like plants! And, if any of our acquaintance should quit his abode, let us sit and cry; and, when he comes back, let us dance and clap our hands like children. Shall we

never wean ourselves, and remember what we have heard from the philosophers, — unless we have heard them only as juggling enchanters, — that the universe is one great city, and the substance one of which it is formed; that there must necessarily be a certain rotation of things; that some must give way to others, some be dissolved, and others rise in their stead; some remain in the same situation, and others be moved; but that all is full of beloved ones, first of the gods, and then of men, by nature endeared to each other; that some must be separated, others live together, rejoicing in the present, and not grieving for the absent; and that man, besides a natural greatness of mind and contempt of things independent on his own will, is likewise formed not to be rooted to the earth, but to go at different times to different places; sometimes on urgent occasions, and sometimes merely for the sake of observation.

"Somebody is come from Rome." "I trust no harm has happened." Why, what harm can happen to you where you are not? "From Greece." — "No harm, I hope." Why, at this rate, every place may be the cause of

misfortune to you. Is it not enough for you to be unfortunate where you are, but it must happen beyond sea, too, and by letters? Such is the security of your condition!

Is this what you have heard from the philosophers? This what you have learned? Do you not know what sort of a thing warfare is? One must keep guard, another go out for a spy, another even to battle. It is neither possible, nor indeed desirable, that all should be in the same place; but you, neglecting to perform the orders of your general, complain whenever any thing a little hard is commanded; and do not consider what influence you have on the army, so far as lies in your power. For, if all should imitate you, nobody will dig a trench, or throw up a rampart, or stand guard, or expose himself to danger, but every one will appear useless to the expedition. Again; if you were a sailor in a voyage, suppose you were to fix upon one place, and there remain? If it should be necessary to climb the mast, refuse to do it; if to run to the bow of the ship, refuse to do it. And what captain would tolerate you? Would he not throw you overboard as a useless piece of

goods and mere luggage, and a bad example to the other sailors? Thus, also, in the present case; every one's life is a warfare, and that long and various. You must observe the duty of a soldier, and perform every thing at the nod of your General, and even, if possible, divine what he would have done. For there is no comparison between the above-mentioned General and this whom you now obey, either in power or excellence of character.

Do you not know that a wise and good man does nothing for appearance; but every thing for the sake of having acted well?

"What advantage is it, then, to him, to have acted well?"

What advantage is it to one who writes down the name of Dion without a blunder? The having written it.

"Is there no reward, then?"

Why; do you seek any greater reward for a good man than the doing what is fair and just? And yet, at Olympia, you desire nothing else; but think it enough to be crowned victor. Does it appear to you so small and worthless a thing to be just, good, and happy?

A wise and good man, mindful who he is and whence he came, and by whom he was produced, is attentive only how he may fill his post regularly and dutifully before God.

"Dost Thou wish me still to live? Let me live free and noble, as Thou desirest; for Thou hast made me incapable of restraint in what is my own. But hast Thou no farther use for me? Farewell! I have staid thus long through Thee alone, and no other; and now I depart in obedience to Thee." — "How do you depart?" — "Still as Thou wilt; as one free, as Thy servant, as one sensible of Thy commands and Thy prohibitions. But while I am employed in Thy service, what wouldst Thou have me to be? A prince, or a private man; a senator, or a plebeian; a soldier, or a general; a preceptor, or a master of a family? Whatever post or rank Thou shalt assign me, — like Socrates, I will die a thousand times rather than desert it. *Where* wouldst Thou have me to be? At Rome, or at Athens; at Thebes, or at Gyaros? * Only remember me there. If Thou shalt send me where men

* An island in the Ægean Sea, to which the Romans used to banish criminals.

cannot live conformably to nature, I will not depart unbidden, but upon a recall as it were sounded by Thee. Even, then, I do not desert Thee; Heaven forbid! but I perceive that Thou hast no use for me. If a life conformable to nature be granted, I will seek no other place but that in which I am; nor any other company but those with whom I dwell."

If you are at Gyaros, do not represent to yourself the manner of living at Rome; how many pleasures you used to find there, and how many would attend your return; but dwell rather on this point; how he, who must live at Gyaros, may live there nobly. And if you are at Rome, do not represent to yourself the manner of living at Athens; but consider only how you ought to live where you are.

Lastly, for all other pleasures substitute the consciousness that you are obeying God, and performing not in word, but in deed, the duty of a wise and good man. How great a thing is it to be able to say to yourself: "What others are now solemnly arguing in the schools, and can state in paradoxes, this I put in practice. Those qualities

which are there discoursed, disputed, celebrated, I have made mine own. Zeus hath been pleased to let me recognize this within myself, and himself to discern whether he hath in me one fit for a soldier and a citizen, and to employ me as a witness to other men, concerning things uncontrollable by will. See that your fears were vain, your appetites vain. Seek not good from without; seek it within yourselves, or you will never find it. For this reason he now brings me hither, now sends me thither; sets me before mankind, poor, powerless, sick; banishes me to Gyaros; leads me to prison; not that he hates me, — Heaven forbid! For who hates the most faithful of his servants? Nor that he neglects me, for he neglects not one of the smallest things; but to exercise me, and make use of me as a witness to others. Appointed to such a service, do I still care where I am, or with whom, or what is said of me, — instead of being wholly attentive to God and to his orders and commands?"

Having these principles always at hand, and practising them by yourself, and making them ready for use, you will never want

any one to comfort and strengthen you. For shame does not consist in having nothing to eat, but in not having wisdom enough to exempt you from fear and sorrow. But if you once acquire that exemption, will a tyrant, or his guards, or courtiers, be any thing to you? Will offices or office-seekers disturb you, who have received so great a command from Zeus? Only do not make a parade over it, nor grow insolent upon it. But show it by your actions; and though no one else should notice it, be content that you are well and blessed.

CHAPTER XI. (26.)

CONCERNING THOSE WHO ARE IN DREAD OF WANT.

ARE not you ashamed to be more fearful and mean-spirited than fugitive slaves? To what estates, to what servants, do they trust, when they run away and leave their masters? Do they not, after carrying off a little with them for the first days,

travel over land and sea, contriving first one, then another method of getting food? And what fugitive ever died of hunger? But *you* tremble, and lie awake at night, for fear you should want necessaries. Foolish man! are you so blind? Do not you see the way whither the want of necessaries leads?

"Why, whither does it lead?"

Whither a fever, or a falling stone, may lead, — to death. And how often have you arrogantly boasted that you are undisturbed by fears of death.

Sigh, then, and groan and eat in fear that you shall have no food to-morrow. Tremble, lest your servants should rob you, or run away from you, or die. Thus, live on for ever, whoever you are, who have applied yourself to philosophy in name only, and as much as in you lies have disgraced its principles, by showing that they are unprofitable and useless to those who profess them. You have never made constancy, tranquillity, and serenity the object of your desires; have sought no teacher for this knowledge, but many for mere syllogisms. You have never, by yourself, confronted some delusive semblance with, — "Can I bear this, or can

I not bear it? What remains for me to do?" But, as if all your affairs went safe and well, you have aimed only to secure yourself in your present possessions. What are they? Cowardice, baseness, worldliness, desires unaccomplished, unavailing aversions. These are the things which you have been laboring to secure.

You tremble, you lie awake; you advise with everybody, and if the result of the advice does not please everybody, you think that you have been ill-advised. Then you dread hunger, as you fancy; yet, it is not hunger that you dread; but you are afraid that you will not have some one to cook for you; some one else for a butler; another to pull off your shoes; a fourth to dress you; others to rub you; others to follow you; that when you have undressed yourself in the bathing-room, and stretched yourself out, like a man crucified, you may be rubbed here and there; and the attendant may stand by, and say, "Come this way; give your side; take hold of his head; turn your shoulder;" and that when you are returned home from the bath you may cry out, "Does nobody bring any thing to eat?" And then,

"Take away; wipe the table." This is your dread, that you will not be able to lead the life of a sick man. But learn the life of those in health; how slaves live, how laborers, how those who are genuine philosophers.

Does any good man fear that food should fail him? It does not fail the blind; it does not fail the lame. Shall it fail a good man? Is God so negligent of His own institutions, of His servants, of His witnesses, whom alone He uses for examples to the uninstructed, to show that He exists, and that He administers the universe rightly, and doth not neglect human affairs; and that no evil can happen to a good man, either living or dead? What, then, is the case, when He doth not bestow food? What else than that, like a good general, He hath made me a signal of retreat? I obey, I follow; speaking well of my Leader, praising His works. For I came when it seemed good to Him, and again, when it seems good to Him, I depart; and in life it was my business to praise God within myself and to every auditor, and to the world. Doth He grant me but few things? Doth He refuse me affluence? It

is not His pleasure that I should live luxuriously; for He did not grant that even to Hercules, His own son.

"But what if I should be sick?"

It will then be for the best that you should be sick.

"Who will take care of me?"

God and your friends.

"I shall lie in a hard bed."

But like a man.

"I shall not have a convenient room."

Then you will be sick in an inconvenient one.

"Who will provide food for me?"

They who provide for others, too: you will be sick like Manes.*

"But what will be the conclusion of my sickness? Any other than death?"

Why, do you not know, then, that the origin of all human evils, and of baseness and cowardice, is not death; but rather the fear of death? Fortify yourself, therefore, against this. Thither let all your discourses, readings, exercises, tend. And then you will know that thus alone are men made free.

* The name of a slave of Diogenes.

BOOK IV.

CHAPTER I.

OF FREEDOM.

THE cause of all human evils is the not being able to apply general principles to special cases. But different people have different grounds of complaint; one, for instance, that he is sick. That is not his trouble: it is in his principles. Another, that he is poor; another, that he has a harsh father and mother; another, that he is not in the good graces of Cæsar. This is nothing else but not understanding how to apply our principles.

Do you think freedom to be something great and noble and valuable? "How should I not?" Is it possible, then, that he who acquires any thing so great and valuable and noble should be of an abject spirit?

"It is not." Whenever, then, you see any one subject to another, and flattering him contrary to his own opinion, confidently say that he is not free; and not only when he does this for a supper, but even if it be for a government, nay, a consulship. Call those, indeed, little slaves who act thus for the sake of little things; and call the others, as they deserve, great slaves. And if you should hear him say, "Wretch that I am! what do I suffer?" call him a slave. In short, if you see him wailing, complaining, unprosperous, call him a slave, even in purple.

"Have we so many masters, then?" We have. For, prior to all such, we have the *things* themselves for our masters. Now they are many; and it is through these that the men who control the things inevitably become our masters, too.

Have I ever been restrained from what I willed, or compelled against my will? Indeed, how is this possible? I have placed my pursuits under the direction of God. Is it His will that I should have a fever? It is my will, too. Is it His will that I should pursue any thing? It is my will, too. Is it

His will that I should desire? It is my will, too. Is it His will that I should obtain any thing? It is mine, too. Is it not His will? It is not mine. Is it His will that I should be tortured? Then it is my will to be tortured. Is it His will that I should die? Then it is my will to die.

CHAPTER II. (I.)

OF RESIGNATION TO THE WILL OF GOD.

AFTER you have received all, and even your very self from another, are you angry with the Giver; and do you complain if He takes any thing away from you? Who are you; and for what purpose did you come? Was it not He who brought you here? Was it not He who showed you the light? Hath not He given you companions? Hath not He given you senses? Hath not He given you reason? And as whom did He bring you here? Was it not as a mortal? Was it not as one to live with a little portion of flesh upon earth, and to see His administra-

tion; to behold the spectacle with Him, and partake of the festival for a short time? After having beheld the spectacle and the solemnity, then, as long as it is permitted you, will you not depart when He leads you out, adoring and thankful for what you have heard and seen? "No; but I would enjoy the feast still longer." So would the initiated [in the mysteries], too, be longer in their initiation; so, perhaps, would the spectators at Olympia see more combatants. But the solemnity is over. Go away. Depart like a grateful and modest person; make room for others. Others, too, must be born as you were; and when they are born must have a place, and habitations, and necessaries. But if the first do not give way, what room is there left? Why are you insatiable, unconscionable? Why do you crowd the world?

"Ay, but I would have my wife and children with me, too." Why, are they *yours?* Are they not the Giver's? Are they not His who made *you* also? Will you not, then, quit what belongs to another? Will you not yield to your Superior? "Why, then, did He bring me into the world upon

these conditions?" Well; if it is not worth your while, depart. He hath no need of a discontented spectator. He wants such as will share the festival; make part of the chorus; who will extol, applaud, celebrate the solemnity. He will not be displeased to see the wretched and fearful dismissed from it. For when they were present they did not behave as at a festival nor fill a proper place, but lamented, found fault with the Deity, with their fortune, with their companions. They were insensible both of their advantages and of the powers which they received for far different purposes; the powers of magnanimity, nobleness of spirit, fortitude, and, that which now concerns us, freedom. "For what purpose, then, have I received these things?" To use them. "How long?" As long as He who lent them pleases.

Take Socrates, and consider him, who had a wife and children, but held them not as his own; had a country, friends, relations, but held them only so long as it was proper, and in the manner that was proper; submitting all these to the law and to the obedience due to it. Hence, when it was

proper to fight, he was the first to go out, and exposed himself to danger without the least reserve. But when he was sent by the thirty tyrants to apprehend Leon, because he esteemed it a base action, he did not even deliberate about it; though he knew that, perhaps, he might die for it. But what did that signify to him? For it was something else that he wanted to preserve, not his mere flesh; but his fidelity, his honor free from attack or subjection. And afterwards, when he was to make a defence for his life, does he behave like one having children? Or a wife? No; but like a single man. And how does he behave, when required to drink the poison? When he might escape, and Crito would have him escape from prison for the sake of his children, what says he? Does he esteem it a fortunate opportunity? How should he? But he considers what is becoming, and neither sees nor regards any thing else. "For I am not desirous," he says, "to preserve this pitiful body; but that part which is improved and preserved by justice, and impaired and destroyed by injustice." Socrates is not to be basely preserved. He who refused to vote

for what the Athenians commanded; he who contemned the thirty tyrants; he who held such discourses on virtue and moral beauty, — such a man is not to be preserved by a base action, but is preserved by dying, instead of running away. For even a good actor is preserved as such by leaving off when he ought, not by going on to act beyond his time. "What, then, will become of your children?" — "If I had gone away into Thessaly, you would have taken care of them; and will there be no one to take care of them when I am departed to Hades?" You see how he ridicules and plays with death. But if it had been you or I, we should presently have proved by philosophical arguments, that those who act unjustly are to be repaid in their own way; and should have added, "If I escape I shall be of use to many; if I die, to none." Nay, if it had been necessary, we should have crept through a mouse-hole to get away. But how should *we* have been of use to any? For where must they have dwelt? If we were useful alive, should we not be of still more use to mankind by dying when we ought and as we ought? And now the

remembrance of the death of Socrates is not less, but even more, useful to the world than that of the things which he did and said when alive.

CHAPTER III. (2, 3.)

OF COMPLAISANCE.

TO this point you must attend before all others; not to be so attached to any one of your former acquaintances or friends as to condescend to behavior like his; otherwise you will undo yourself. But if it comes into your head, "I shall appear odd to him, and he will not treat me as before," remember, that there is nothing to be had for nothing; nor is it possible that he who acts in the same manner as before, should not be the same person. Choose, then, whether you will be loved by those who formerly loved you, and be like your former self; or be better, and not meet with the same treatment. If you do not drink with those with whom you used to drink, you cannot appear equally agreeable to them. Choose, then,

whether you would be a drunkard, and agreeable to them, — or sober, and disagreeable to them. If you do not sing with those with whom you used to sing, you cannot be equally dear to them. Here, too, then, choose, which you will. For if it is better to be modest and decent than to have it said of you, "*What an agreeable fellow!*" give up the rest; renounce it; withdraw yourself; have nothing to do with it.

When you have lost any thing external, have always at hand the consideration of what you have got instead of it; and if that be of more value, do not by any means call yourself a loser; whether it be a horse for an ass; an ox for a sheep; a good action for a piece of money; a due composure of mind for a dull jest; or modesty for indecent talk. By continually remembering this, you will preserve your character such as it ought to be.

Seek in all things your own highest good, — and for other aims, recognize them as far as the case requires, and in accordance with reason, contented with this alone.

CHAPTER IV. (4.)

CONCERNING THOSE WHO DESIRE A LIFE OF REPOSE.

REMEMBER that it is not only the desire of riches and power that debases us and subjects us to others, but even that of quiet, leisure, learning, or travelling. Where is the difference whether you say, "I am in a wretched way, I have nothing to do; but am tied down to books, as inactive as if I were dead;"—or, "I am in a wretched way, I have no leisure to read?"

For as levees and power are among things external and uncontrollable by will, so, likewise, is a book. For what purpose would you read? Tell me. For if you rest merely in being amused and learning something, you are insignificant and miserable. But if you refer it to the proper end, what is that but a life truly prosperous? And if reading does not procure you a prosperous life, of what use is it? "But it does procure me a prosperous life (say you); and therefore I am uneasy at being deprived of it!" And what sort of prosperity is that which every

thing can hinder;—I do not say Cæsar alone, or Cæsar's friend, but a crow, a man practising the flute, a fever, or ten thousand other things? But nothing is so essential to prosperity as that it should be permanent and unhindered.

Suppose I am now called to do something. I now go, therefore, and will be attentive to the bounds and measures which ought to be observed; that I may act modestly, steadily, and without desire or aversion as to externals. In the next place. I am attentive to other men; what they say, and how they are moved; and that not from ill-nature, nor that I may have an opportunity for censure or ridicule; but I turn to myself. "Am I also guilty of the same faults; and how, then, shall I leave them off?" or, "I once thus erred, but, God be thanked, not now." Well; when you have done thus, and been employed on such things, have you not done as good a work as if you had read a thousand lines or written as many? For are you uneasy at not reading while you are eating? When you eat, or bathe, or exercise, are you not satisfied with doing it in a manner corresponding to what you have read?

But if we were to read dissertations about the exertion of our efforts, not merely to see what might be said about our efforts, but to exert them well; on desire and aversion, that we might not be disappointed of our desires, nor incur our aversions; on the duties of life, that, mindful of our relations, we might do nothing irrational nor inconsistent with them; then we should not be provoked at being hindered in our reading; but should be contented with the performance of actions suitable to us, and should learn a new standard of computation. Not, "To-day I have perused so many lines; I have written so many;" but "To-day I have used my efforts as the philosophers direct. I have restrained my desires absolutely; I have applied my aversion only to things controllable by will. I have not been terrified by such a one, nor put out of countenance by such another. I have exercised my patience, my abstinence, my beneficence." And thus we should thank God for what we ought to thank him.

But now we resemble the crowd in another way also, and do not know it. One is afraid that he shall not be in power; you,

that you shall. By no means be afraid of it, man; but as you laugh at him, laugh at yourself. Else how can you say, like Socrates, "If it so pleases God, so let it be"? Do you think that Socrates, if he had fixed his desires on the leisure of the lyceum or the academy, or the conversation of the youth there, day after day, would have made so many campaigns as he did, so readily? Would he not have lamented and groaned: "How wretched am I! now must I be miserable here, when I might be sunning myself in the lyceum?" Was that your business in life, then, to sun yourself? Was it not to be truly successful? To be unrestrained and free? And how could he have been Socrates, if he had lamented thus? How could he after that have written Pæans in a prison?

What is it the will of God that I should do now? What is not His will? A little while ago it was His will that you should be at leisure, should talk with yourself, read, hear, prepare yourself. You have had sufficient time for this. At present, He says to you, "Come now to the combat. Show us what you have learned; how you have wrestled." Why, then, are you out of humor? There is

no combat without a tumult. "But I would live in quiet." Why, then, lament and groan as you deserve. For what greater punishment is there to those who are uninstructed and disobedient to the orders of God, than to grieve, to mourn, to envy; in short, to be disappointed and unhappy? Are you not willing to deliver yourself from all this? "And how shall I deliver myself?" Have you not heard that you must absolutely control desire, and apply aversion to such things only as are controllable by will? That you must consent to resign all, body, possessions, fame, books, tumults, power, exemption from power? For to whichsoever your disposition is, you are a slave; you are under subjection; you are made liable to restraint, to compulsion; you are altogether the property of others. But have that maxim of Cleanthes always ready,—

"Conduct me, Zeus; and thou, O Destiny."

Is it your will that I should go to Rome? Conduct me to Rome. To Gyaros?—To Gyaros. To Athens?—To Athens. To prison?—To prison. If you once say, "When may I go to Athens?" you are undone.

"Athens is a fine place." But it is a much finer thing to be happy, serene, tranquil, not to have your affairs dependent on others.

If you have laid aside ill-nature and reviling; if you have lessened your harshness, indecent language, inconsiderateness, effeminacy; if you are not moved by the same things as formerly, or if not in the same manner as formerly; — you may keep a perpetual festival, to-day for success in one affair, to-morrow for another. How much better a reason for sacrifice is this than obtaining a consulship or a government?

CHAPTER V. (5.)

OF GOOD WILL TO MEN.

THIS is the point that a wise and good person has in view. — To have the command of an army? No; but if it be allotted him, to properly apply his own powers in that sphere. To marry? No; but if marriage be allotted him, to act in this sphere also, according to the laws of nature. But if he expects perfection in his

wife or his child, then he asks to have that for his own which really belongs to others. And wisdom consists in this very point, to learn what things are our own and what belong to others.

Why do you not make public proclamation that you are at peace with all mankind, however they may act; and that you chiefly laugh at those who suppose they can hurt you? "These wretches neither know who I am, nor in what consist my good and evil; nor how little they can touch what is really mine." Thus the inhabitants of a fortified city laugh at the besiegers. "What trouble, now, are these people giving themselves for nothing? Our wall is secure; we have provisions for a very long time, and every other preparation." These are what render a city fortified and impregnable; but nothing but its principles render the human soul so. For what wall is so strong, what body so impenetrable, what possession so unalienable, what dignity so secured against stratagems? All things else, everywhere else, are mortal, easily reduced; and whoever in any degree fixes his mind on them, must necessarily be subject to perturbation, despair, terrors, lam-

entations, disappointed desires, and unavailing aversions. And will we not fortify, then, the only citadel that is granted us; and, withdrawing ourselves from what is mortal and servile, diligently improve what is immortal and by nature free?

CHAPTER VI. (7, 8, 9.)

OF FEARLESSNESS, AND HUMILITY.

WHY may not he who discerns these things live with an easy and light heart, quietly awaiting whatever may happen, and bearing contentedly what has happened? Shall it be poverty? Bring it; and you shall see what poverty is when it is met well. Would you have power? Bring toils, too, along with it. Banishment? Wherever I go, it will be well with me there; for it was well with me here, not on account of the place, but of the principles which I shall carry away with me; for no one can deprive me of these; on the contrary, they alone are my property, and cannot be taken away;

and their possession suffices me wherever I am, or whatever I do.

Euphrates was in the right to say, "I long endeavored to conceal my embracing the philosophic life; and it was of use to me. For, in the first place, I knew that whatever I did right I did not for spectators, but for myself. I eat in a seemly manner, for my own approbation. I preserved composure of look and manner, all for God and myself. Then, as I contended alone, I alone was in danger. Philosophy was in no danger, on my doing any thing shameful or unbecoming; nor did I hurt the rest of the world, which, by offending as a philosopher, I might have done. For this reason, those who were ignorant of my intention, used to wonder that while I conversed and lived entirely with philosophers, I never took up the character. And where was the harm, that I should be discovered to be a philosopher by my actions, rather than by the usual badges? See how I eat, how I drink, how I sleep, how I bear, how I forbear; how I assist others; how I make use of my desires, how of my aversions. Judge of me hence, if you can."

It was thus, too, that Socrates concealed himself from the multitude; and some even came and desired him to introduce them to philosophers. Was he accustomed to be displeased, then, like us; and to say, What; do not you take *me* for a philosopher? No, he took them and introduced them; contented with merely being a philosopher, and rejoicing in feeling no annoyance, that he was not thought one.

Talk with yourself, the person who will most readily be persuaded by you, and with whom no one has greater weight than you. And, in the first place, condemn your actions; but when you have condemned them, do not despair of yourself, nor be like those poor-spirited people who, when they have once given way, abandon themselves entirely, and are carried along as by a torrent. Take example from the wrestling-masters. Has the boy fallen down? Get up again, they say; wrestle again, till you have acquired strength. Be you affected in the same manner. For be assured that there is nothing more tractable than the human mind. You need but will, and it is done, it is set right;

as, on the contrary, you need but nod over the work, and it is ruined. For both ruin and recovery are from within.

CHAPTER VII. (10.)

OF PREPARATION FOR DEATH.

PRAY, what would Hercules have been, if he had said, "What can be done to prevent a great lion, or a large boar, or savage men, from coming in my way?" Why, what is that to you? If a large boar should come in your way, you will fight the greater combat; if wicked men, you will deliver the world from wicked men. "But, then, if I should die by this means?" You will die as a good man, in the performance of a gallant action. For since, at all events, one must die, one must necessarily be found doing something, either tilling, or digging, or trading, or serving a consulship, or sick with indigestion, or dysentery. At what employment, then, would you have death find you? For my part, I would have it to be some hu-

mane, beneficent, public-spirited, noble action. But if I cannot be found doing any such great things, yet, at least, I would be doing what I am incapable of being restrained from, what is given me to do,—correcting myself, improving that faculty which makes use of the phenomena of existence to procure tranquillity, and render to the several relations of life their due; and if I am so fortunate, advancing still further to the security of judging right. If death overtakes me in such a situation, it is enough for me if I can stretch out my hands to God, and say, "The opportunities which I have received from Thee of comprehending and obeying thy administration, I have not neglected. As far as in me lay, I have not dishonored Thee. See how I have used my perceptions; how my convictions. Have I at any time found fault with Thee? Have I been discontented at Thy dispensations; or wished them otherwise? Have I transgressed the relations of life? I thank Thee that Thou hast brought me into being. I am satisfied with the time that I have enjoyed the things which Thou hast given me. Receive them back again, and distribute

them as Thou wilt; for they were all Thine, and Thou gavest them to me."

Will you, then, employ no expense and no pains to acquire peace and tranquillity, to sleep sound while you do sleep, to be thoroughly awake while you are awake, to fear nothing, to be anxious for nothing? But if any thing belonging to you be lost, or idly wasted, while you are thus engaged, or another gets what you ought to have had, will you immediately begin fretting at what has happened? Will you compare the exchange you have made? How much for how much? But you would have such great things for nothing, I suppose. And how can you? Two trades cannot be combined; you cannot bestow your care both upon externals, and your own ruling faculty. But if you would have the former, let the latter alone; or you will succeed in neither, while you are drawn in different ways by the two. On the other hand, if you would have the latter, let the former alone. "The oil will be spilled, the furniture will be spoiled;" but still I shall be free from passion. "There will be a fire when I am out of the way, and the books will be destroyed;" but still I shall

make a right use of the phenomena of existence. "But I shall have nothing to eat." If I am so unlucky, dying is a safe harbor. That is the harbor for all, death; that is the refuge; and for that reason there is nothing difficult in life. You may go out of doors when you please, and be troubled with smoke no longer.

CHAPTER VIII. (12.)

OF TAKING PAINS.

WHEN you cease to take pains for a little while, do not fancy you may recommence whenever you please, but remember this, that, by means of the fault of to-day, your affairs must necessarily be in a worse condition for the future. The first and worst evil is that there arises a habit of neglect; and then a habit of postponing effort, and constantly procrastinating as to one's successes and good behavior and orderly thought and action. Now if procrastination as to any thing is advantageous, it

must be still more advantageous to omit it altogether; but if it be not advantageous, why do you not take pains all the time?

These are the maxims we must have ready, and do nothing without them, but direct the soul to this mark. To pursue nothing external, nothing that belongs to others, but as He who hath the power hath appointed. Things controllable by will are to be pursued always; and the rest as may be permitted.

Wherever you deviate from any of these rules, the danger is immediate; not from any thing external, but from the very action itself. "What, then, is it possible by these means to be faultless?" Impracticable; but this is possible, to use a constant endeavor to be faultless. For we shall have cause to be satisfied, if, by never remitting our pains, we shall be exempt, at least, from a few faults. But now, when you say you will begin to take pains to-morrow, be assured that it is the same thing as if you said, "To-day I will be shameless, impertinent, base, it shall be in the power of others to grieve me; I will be passionate, I will be envious to-day." See to how many evils you

give yourself up. "But all will be well to-morrow." How much better to-day? If it be for your interest to-morrow, how much more to-day, that it may be in your power to-morrow too, and that you may not again defer it until the third day.

CHAPTER IX. (13.)

OF BEING COMMUNICATIVE.

WHEN any one appears to us to discourse frankly of his own affairs, we, too, are somehow tempted to disclose our secrets to him; and we consider this to be acting with frankness. But when one has safely intrusted his secrets to me, shall I, in imitation of him, trust mine to any one who comes in my way? "Ay; but it is unfair, when you have heard the secrets of your neighbor, not to communicate any thing to him in return."

Why, did I ask you to do it, sir? Did you tell me your affairs on condition that I should tell you mine in return? This is

just as if I had a sound barrel, and you a leaky one; and you should come and deposit your wine with me, to be put into my barrel; and then should take it ill, that, in my turn, I did not trust you with my wine. No. You have a leaky barrel. How, then, are we any longer upon equal terms?

The Enchiridion, or Manual.

I.

THERE are things which are within our power, and there are things which are beyond our power. Within our power are opinion, aim, desire, aversion, and, in one word, whatever affairs are our own. Beyond our power are body, property, reputation, office, and, in one word, whatever are not properly our own affairs.

Now the things within our power are by nature free, unrestricted, unhindered; but those beyond our power are weak, dependent, restricted, alien. Remember, then, that if you attribute freedom to things by nature dependent, and take what belongs to others for your own, you will be hindered, you will lament; you will be disturbed, you will find fault both with Gods and men. But if you take for your own only that which

is your own, and view what belongs to others just as it really is, then no one will ever compel you, no one will restrict you, you will find fault with no one, you will accuse no one, you will do nothing against your will; no one will hurt you, you will not have an enemy, nor will you suffer any harm.

Aiming, therefore, at such great things, remember that you must not allow yourself any inclination, however slight, towards the attainment of the others; but that you must entirely quit some of them, and for the present postpone the rest. But if you would have these, and possess power and wealth likewise, you may miss the latter in seeking the former; and you will certainly fail of that by which alone happiness and freedom are procured.

II.

Where it is practically necessary for you to pursue or avoid any thing, do even this with discretion, and gentleness, and moderation.

III.

With regard to whatever objects either delight the mind, or contribute to use, or are tenderly beloved, remind yourself of what nature they are; beginning with the merest trifles: if you have a favorite cup, that it is a cup of which you are fond; for thus, if it is broken, you can bear it; if you embrace your child or your wife, that you embrace a mortal; and thus, if either of them dies, you can bear it.

IV.

When you set about any action, remind yourself of what nature the action is. If you are going to bathe, represent to yourself the incidents usual in the bath; some persons pouring out, others pushing in, others scolding, others pilfering. And thus, you will more safely go about this action, if you say to yourself, "I will now go to bathe, and keep my own will in harmony with nature." And so with regard to every other action. For thus, if any impediment arises in bathing, you will be able to say, "It was not only

to bathe that I desired, but to keep my will in harmony with nature; and I shall not keep it thus, if I am out of humor at things which happen."

V.

Men are disturbed not by things, but by the views which they take of things. Thus, death is nothing terrible, else it would have appeared so to Socrates. But the terror consists in our notion of death, that it is terrible. When, therefore, we are hindered, or disturbed, or grieved, let us never impute it to others, but to ourselves; that is, to our own views. It is the action of an uninstructed person to reproach others for his own misfortunes; of one entering upon instruction, to reproach himself; and of one perfectly instructed, to reproach neither others nor himself.

VI. (VIII.)

Demand not that events should happen as you wish; but wish them to happen as they do happen, and you will go on well.

VII. (XI.)

Never say of any thing, "I have lost it;" but, "I have restored it." Has your child died? It is restored. Has your wife died? She is restored. Has your estate been taken away? That, likewise, is restored. "But it was a bad man who took it." What is it to you, by whose hands He who gave it hath demanded it again? While He permits you to possess it, hold it as something not your own; as do travellers at an inn.

VIII. (XII.)

If you would improve, lay aside such reasonings as these. "If I neglect my affairs, I shall not have a maintenance; if I do not punish my servant, he will be good for nothing." For it were better to die of hunger, exempt from grief and fear, than to live in affluence with perturbation; and it is better that your servant should be bad than you unhappy.

Begin, therefore, with little things. Is it a little oil spilt or a little wine stolen? Say

to yourself, "This is the price paid for peace and tranquillity; and nothing is to be had for nothing." And when you call your servant, consider that it is possible he may not come at your call; or, if he does, that he may not do what you wish. But it is not at all desirable for him, and very undesirable for you, that it should be in his power to cause you any disturbance.

IX. (XIII.)

If you would improve, be content to be thought foolish and dull with regard to externals. Do not desire to be thought to know any thing; and though you should appear *to* others to be somebody, distrust yourself.

X. (XV.)

Remember that you must behave as at a banquet. Is any thing brought round to you? Put out your hand, and take a moderate share. Does it pass by you? Do not stop it. Is it not yet come? Do not yearn in desire towards it, but wait till it reaches

you. So, with regard to children, wife, office, riches; and you will some time or other, be worthy to feast with the Gods. And if you do not so much as take the things which are set before you, but are able even to forego them, then you will not only be worthy to feast with the Gods, but to rule with them also. For, by thus doing, Diogenes and Heraclitus, and others like them, deservedly became divine, and were so recognized.

XI. (XVI.)

When you see any one weeping for grief, either that his son has gone abroad, or that he has suffered in his affairs, take care not to be overcome by the apparent evil. But discriminate, and be ready to say, "What hurts this man is not this occurrence itself, for another man might not be hurt by it; but the view he chooses to take of it." As far as conversation goes, however, do not disdain to accommodate yourself to him, and, if need be, to groan with him. Take heed, however, not to groan inwardly, too.

XII. (XVII.)

Remember that you are an actor in a drama of such sort as the author chooses. If short, then in a short one; if long, then in a long one. If it be his pleasure that you should act a poor man, see that you act it well; or a cripple, or a ruler, or a private citizen. For this is your business, to act well the given part; but to choose it, belongs to another.

XIII. (XX.)

Remember that it is not he who gives abuse or blows who affronts; but the view we take of these things as insulting. When, therefore, any one provokes you, be assured that it is your own opinion which provokes you. Try, therefore, in the first place, not to be bewildered by appearances. For if you once gain time and respite, you will more easily command yourself.

XIV. (XXI.)

Let death, and exile, and all other things which appear terrible, be daily before your

eyes, but death chiefly; and you will never entertain any abject thought, nor too eagerly covet any thing.

XV. (XXIII.)

If you ever happen to turn your attention to externals, for the pleasure of any one, be assured that you have ruined your scheme of life. Be contented, then, in every thing, with being a philosopher; and, if you wish to seem so likewise to any one, appear so to yourself, and it will suffice you.

XVI. (XXV.)

Is any one preferred before you at an entertainment, or in courtesies, or in confidential intercourse? If these things are good, you ought to rejoice that he has them; and if they are evil, do not be grieved that you have them not. And remember that you cannot be permitted to rival others in externals, without using the same means to obtain them. For how can he who will not haunt the door of any man, will not attend

him, will not praise him, have an equal share with him who does these things. You are unjust, then, and unreasonable, if you are unwilling to pay the price for which these things are sold, and would have them for nothing. For how much are lettuces sold? An obolus, for instance. If another, then, paying an obolus takes the lettuces, and you, not paying it, go without them, do not imagine that he has gained any advantage over you. For as he has the lettuces, so you have the obolus which you did not give.

XVII. (XXVI.)

The will of Nature may be learned from things upon which we are all agreed. As, when our neighbor's boy has broken a cup, or the like, we are ready at once to say, "These are casualties that will happen." Be assured, then, that when your own cup is likewise broken, you ought to be affected just as when another's cup was broken. Now apply this to greater things. Is the child or wife of another dead? There is no

one who would not say, "This is an accident of mortality." But if any one's own child happens to die, it is immediately, "Alas! how wretched am I!" It should be always remembered how we are affected on hearing the same thing concerning others.

XVIII. (XXVII.)

As a mark is not set up for the sake of missing the aim, so neither does the nature of evil exist in the world.

XIX. (XXXI.)

Be assured that the essence of piety towards the Gods lies in this, to form right opinions concerning them as existing, and as governing the universe justly and well. And fix yourself in this resolution, to obey them, and yield to them, and willingly follow them amidst all events, as being ruled by the most perfect wisdom. For thus, you will never find fault with the Gods, nor accuse them of neglecting you. And it is not possible for this to be effected in any other

way, than by withdrawing yourself from things which are not within our own power, and by making good or evil to consist only in those which are. For, if you suppose any other things to be good or evil, it is inevitable that, when you are disappointed of what you wish, or incur what you would avoid, you should reproach and blame their authors.

XX. (XXXIII.)

Begin by prescribing to yourself some character and demeanor, such as you may preserve both alone and in company.

Be mostly silent; or speak merely what is needful, and in few words. We may, however, enter sparingly into discourse sometimes, when occasion calls for it; but let it not run on any of the common subjects, as gladiators, or horse-races, or athletic champions, or food, or drink, — the vulgar topics of conversation; and especially not on men, so as either to blame, or praise, or make comparisons. If you are able, then, by your own conversation, bring over that of your company to proper subjects; but if you hap-

pen to find yourself among strangers, be silent.

Let not your laughter be loud, frequent, or abundant.

Provide things relating to the body no farther than absolute need requires; as meat, drink, clothing, house, retinue. But cut off every thing that looks towards show and luxury.

If any one tells you that such a person speaks ill of you, do not make excuses about what is said of you, but answer, "He was ignorant of my other faults, else he would not have mentioned these alone."

When you are going to confer with any one, and especially with one who seems your superior, represent to yourself how Socrates or Zeno would behave in such a case, and you will not be at a loss to meet properly whatever may occur.

In society, avoid a frequent and excessive mention of your own actions and dangers. For however agreeable it may be to yourself to allude to the risks you have run, it is not equally agreeable to others to hear your adventures. Avoid, likewise, an endeavor to excite laughter. For this may readily

slide you into vulgarity. Approaches to indecent discourse are likewise dangerous. Therefore when any thing of this sort happens, use the first fit opportunity to rebuke him who makes advances; or, at least, by silence and blushing and a serious look, show yourself to be displeased by such talk.

XXI. (XXXV.)

When you do any thing from a clear judgment that it ought to be done, never shrink from being seen to do it, even though the world should misunderstand it; for, if you are not acting rightly, shun the action itself; if you are, why fear those who wrongly censure you?

XXII. (XLIII.)

Every thing has two handles: one by which it may be borne; another by which it cannot. If your brother acts unjustly, do not lay hold on the affair by the handle of his injustice; for by that it cannot be borne: but rather by the opposite, that he is your brother, that he was brought up with you; and thus, you will lay hold on it as it is to be borne.

XXIII. (XLVI.)

Never proclaim yourself a philosopher; nor make much talk among the ignorant about your principles, but show them by actions. Thus, at an entertainment, do not discourse how people ought to eat; but eat as you ought. For remember that thus Socrates also universally avoided ostentation. And when persons came to him, and desired to be introduced by him to philosophers, he took them and introduced them; so well did he bear being overlooked. So, if ever there should be among the ignorant any discussion of principles, be for the most part silent. For there is great danger in hastily throwing out what is undigested. And if any one tells you that you know nothing, and you are not nettled at it, then you may be sure that you have really entered on your work. For sheep do not hastily throw up the grass, to show the shepherds how much they have eaten; but, inwardly digesting their food, they produce it outwardly in wool and milk. Thus, therefore, do you not make an exhibition before the ignorant of your principles; but of the actions to which their digestion gives rise.

XXIV. (XLVII.)

When you have learned to nourish your body frugally, do not pique yourself upon it; nor, if you drink water, be saying upon every occasion, "I drink water." But consider how much more frugal are the poor than we, and how much more patient of hardship.

XXV. (XLVIII.)

The marks of a proficient are, that he censures no one, praises no one, blames no one, accuses no one; says nothing concerning himself as being anybody, or knowing any thing; when he is in any instance hindered or restrained, he accuses himself; and, if he is praised, he smiles to himself at the person who praises him; and, if he is censured, he makes no defence.

XXVI. (L.)

Whatever rules you have adopted, abide by them as laws, and as if you would be impious to transgress them: and do not re-

gard what any one says of you; for this, after all, is no concern of yours.

Let whatever appears to be the best, be to you an inviolable law. And if any instance of pain or pleasure, glory or disgrace, be set before you, remember that now is the combat, now the Olympiad comes on, nor can it be put off; and that by one failure and defeat, honor may be lost — or won. Thus, Socrates became perfect, improving himself by every thing; following reason. And though you are not yet a Socrates, you ought, however, to live as one seeking to be a Socrates.

XXVII. (LII.)

Upon all occasions we ought to have these maxims ready at hand: —

"Conduct me, Zeus, and thou, O Destiny,
Wherever your decrees have fixed my lot.
I follow cheerfully; and, did I not,
Wicked and wretched I must follow still." *

"Whoe'er yields properly to Fate is deemed
Wise among men, and knows the laws of Heaven." †

* Cleanthes. † Euripides; Fragments.

And this third:—

"O Crito, if it thus pleases the gods, thus let it be." "Anytus and Melitus may kill me, indeed; but hurt me they cannot."*

* Plato, in Crito and Apology.

Fragments of Epictetus.

FROM

Stobæus, Antonius, and Maximus.*

I. (viii.)

If you would live tranquil and contented, endeavor that all who live with you may be good. And you can have them good by instructing the willing and dismissing the unwilling. For sin and bondage will fly with those who leave you, and with those who remain with you will virtue and liberty be left.

II. (xii.)

When we are invited to an entertainment, we take what we find; and if any one should bid the master of the house set fish or tarts

* Stobæus lived early in the fifth century, Maximus in the seventh, and Antonius in the eighth. Their collections are printed together. Many of these sayings are merely traditional.

before him, he would be thought absurd. Yet in the world we ask the Gods for what they do not give us; and that, though there are so many things which they have given us.

III. (XVI.)

Examine yourself, whether you had rather be rich or happy; and, if rich, be assured that this is neither a good, nor altogether in your own power; but, if happy, that this is both a good, and in your own power; since the one is a temporary loan of Fortune, and the other depends on will.

IV. (XX.)

If you were born in Persia, you would not endeavor to live in Greece; but to be happy in the place where you were. Why, then, if you are born in poverty, do you yearn to be rich, and not rather to be happy in the condition where you are?

V. (XXI.)

As it is better to lie straitened for room upon a little couch, in health, than to toss

upon a wide bed in sickness, so it is better to contract yourself within the compass of a small fortune, and be happy, than to have a great one and be wretched.

VI. (XXV.)

Let the first satisfaction of appetite be always the measure to you of eating and drinking; and appetite itself the sauce and the pleasure. Thus, you will never take more than is necessary, nor will you want cooks; and you will be contented with whatever drink falls in your way.

VII. (XXX.)

It would be best if, both while you are personally making your preparations and while you are feasting at table, you could give among the servants part of what is before you. But if such a thing be difficult at that time, remember that you, who are not weary, are attended by those who are; you, who are eating and drinking, by those who are not; you, who are talking, by those who

are silent; you, who are at ease, by those who are under constraint; and thus you will never be heated into any unreasonable passion yourself, nor do any mischief by provoking another.

VIII. (XXXV.)

If you seek truth, you will not seek merely victory at all hazards; and, when you have found truth, you will have a security against being conquered.

IX. (XXXVIII.)

What you avoid suffering yourself, seek not to impose on others. You avoid slavery, for instance; take care not to enslave. For if you can bear to exact slavery from others, you appear to have been yourself a slave. For vice has nothing in common with virtue, nor freedom with slavery. As a person in health would not wish to be attended by the sick, nor to have those who live with him in a state of sickness; so neither would a person who is free bear to

be served by slaves, nor to have those who live with him in a state of slavery.

X. (XLI.)

Do not hang your house round with tablets and pictures; but adorn it with virtue. For those are merely foreign and a fading deception of the eyes; but this, a congenial and indelible and perpetual ornament to the house.

XI. (LII.)

Diogenes affirmed no labor to be good, unless the end were a due state and tone of the soul, and not of the body.

XII. (LVII.)

You will commit the fewest faults in judging, if you are faultless in your own life.

XIII. (LXV.)

It is the character of the most mean spirited and foolish men, to suppose that they

shall be despised by others, unless they somehow strike the first blow at their enemies.

XIV. (LXVI.)

When you are going to attack any one with vehemence and threatening, remember to say first to yourself, that you are constituted gentle, and that, by doing nothing violent, you will live without the need of repentance, and irreproachable.

XV. (LXXVI.)

You will confer the greatest benefits on your city, not by raising its roofs, but by exalting its souls. For it is better that great souls should live in small habitations, than that abject slaves should burrow in great houses.

XVI. (LXXXIII.)

As the sun waits not for prayers and incantations to be prevailed on to rise, but immediately shines forth, and is received with

universal salutation; so, neither do you wait for applauses and shouts and praises in order to do good; but be a voluntary benefactor, and you will be beloved like the sun.

XVII. (LXXXIV.)

A ship ought not to be held by one anchor, nor life by a single hope.

XVIII. (XCII.)

When we are children, our parents deliver us to the care of a tutor; who is continually to watch over us that we get no hurt. When we are become men, God delivers us to the guardianship of an implanted conscience. We ought by no means, then, to despise this guardian; for it will both displease God, and we shall be enemies to our own conscience.

XIX. (XCV.)

What ought not to be done, do not even think of doing.

XX. (XCVI.)

Deliberate much before you speak or act; for what is once said or done you cannot recall.

XXI. (CII.)

It is better to advise than reproach; for the one is mild and friendly, the other stern and severe; the one corrects the erring, the other only convicts them.

XXII. (CVIII.)

Choose rather to punish your appetites than to be punished by them.

XXIII. (CIX.)

No one is free who commands not himself.

XXIV. (CXIV.)

Think of God oftener than you breathe.

XXV. (CXV.)

If you always remember that God stands by as a witness of whatever you do, either in soul or body, you will never err, either in your prayers or actions, and you will have God abiding with you.

XXVI. (CXXIV.)

He is a man of sense who does not grieve for what he has not, but rejoices in what he has.

XXVII. (CXXVI.)

Let no wise man estrange himself from the government of the state; for it is both wicked to withdraw from being useful to the needy, and cowardly to give way to the worthless. For it is foolish to choose rather to be governed ill than to govern well.

XXVIII. (CXXX.)

He who is discontented with things present and allotted, is unskilled in life. But

he who bears them, and the consequences arising from them, nobly and rationally, is worthy to be esteemed a good man.

The following Fragments are ascribed jointly to Epictetus and other authors: —

I. (VIII.)

CHOOSE the best life; for habit will make it pleasant.

II. (XV.)

He who cultivates wisdom cultivates the knowledge of God.

III. (XIX.)

We ought to do well by our friends when they are present; and speak well of them, when they are absent.

IV. (XX.)

Let him not think himself loved by any, who loves none.

V. (XXII.)

If you would lead a life without sorrow, regard things which will happen, as if they had already happened.

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